

MUKHOPADHYA

MONISM



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MONISM.

BY

PRAFULLA CHANDRA MUKHOPADHYA.

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CALCUTTA.

First Edition.

1942.

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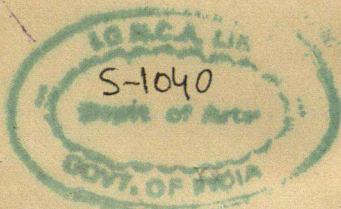
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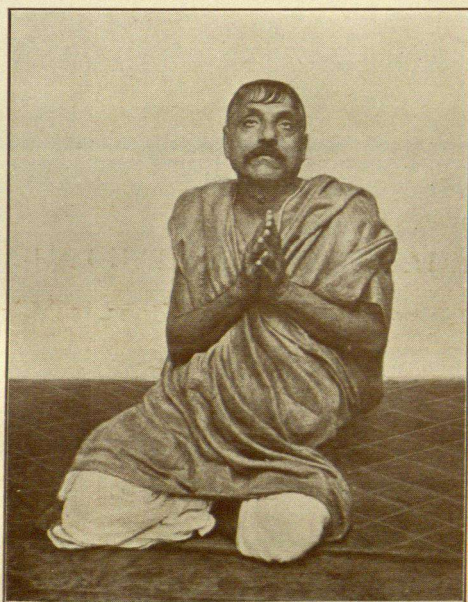
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Lord! -Let this humble offering of
Thy Servant may propitiate Thee.

Acharya

Prafulla Chandra Mukhopadhaya

FOREWORD

I have been asked to write a foreword to this book. The author is a believer in Idealism as a system of thought and as a discipline of life. He believes that all religions find their ultimate goal in the realization of Ideality and the Idealist is the pathway to such a consummation. An entrance through the heart and not through intellect eventually carries the seeker to the goal. In favour of his thesis he has given quotation from scriptures.

His book will be appreciated by the many who have not the time to go into the academic philosophy of the book.

DEDICATION

In sacred memory of my revered parents
with a homage and deep sense of filial gratitude.

(Sd) WANDANA KATH SAKAR

M.A. Ph.D.

Kr. Prof. of Philosophy, Presidency

College, Coimbatore

FOREWARD

I have been asked to write a foreword to this book. The author is a believer in Advaitism as a system of thought and as a discipline of life. He believes that all religions find their ultimate goal in the realisation of Identity and the Bhakti is the pathway to such a consummation. An entrance through the heart, and not through intellect, eventually carries the seeker to the goal. In favour of his thesis he has given quotation from scriptures.

His book will be appreciated by the many who have not the time to go into the academical philosophy and its intricacies. The book presents an aspiration of an earnest seeker, who couches in simple and graceful style the truth that wells up in his psychic being.

(Sd.) MAHENDRA NATH SARCAR,

M.A., Ph.D.,

*Ex. Prof. of Philosophy, Presidency
College Calcutta.*

INTRODUCTION

Advaitism by Shastri P. C. Mukerjee.

Mr. Mukerjee expressly renounces the claim to be an erudite philosopher, but he has reproduced a little book on Advaitism, which shows very considerable study of the subject. He is not, however, hampered by any felt necessity of expounding the orthodox systems in a lengthy manner or according to prescribed methods, and he is consequently free to make his appeals in a way which will be understood by a popular audience. He also assumes that he is at liberty to combine the teachings of several different schools, and, very usefully from his point of view, he combines the teaching of both the main schools of the Vedanta with Sankhyan elements and theosophical doctrines. For purposes of illustration, he draws largely upon the tales which are embodied in Indian religious literatures. The book, stronger perhaps in analysis than in synthesis, and in exposition rather than in criticism, is suffused by a strongly devotional spirit, and one feels that the writer is really anxious to stimulate and encourage the religious aspirations of those for whom he is writing. His

practical attitude to life is slightly pessimistic, but as he is a firm believer in cyclic process rather than progress, such an attitude is unavoidable, and he stresses very effectively the anti-selfish consequences of his main position. We should have welcomed a more discriminating exposition of the methods of salvation. The mere fact that various methods are included in a tradition, does not mean that they are all of equal value, and it would have been helpful to have had the author's own opinion upon this problem of relative merit. In writing this book the author has obviously been engaged in a labour of love, and I have, no doubt, that the book will be for many, a most valuable outline of Indian religious thought.

Principal W. S. URQUHART,

M.A., D.Litt, D.D., D.L.,

Sometime Vice-Chancellor, Calcutta University.

PREFACE

Few words are needed to send out this little book into the world. It deals with the oneness of life—with Advaitism as opposed to Dualism. As the Vedanta proclaims in no uncertain voice—*Neha nanyasti Kinchana*—manifoldness is an illusion—due to Avidya, God is all in all *Sarvam Khalvidam Brahm*. This one God—the Absolute of Philosophy is *Ekameba Dwitiam* is a unit and unique. Looked at through prism of *Maya*, the white light is tinged with colour and the Transcendant Being appears as manifold. Thus sectarians quarrel and denominations arise. But controversy and quarrel are not the province of true religion which is realisation of the Eternal. All pervading, Universal Being, who is, as one and the same time Sat, Chit, and Ananda—Life, Light and Love—in other words, Power, Wisdom and Bliss—He, who in the words of St. Augustine, is eternally (Sat), knows eternally (chit), and loves eternally (Ananda).

It is the aim of this little book to replace discord by harmony and quarrel by conciliation. After all, all roads lead to Rome. Streams and streamlets may meander and take devious and diverse courses but ultimately they all find their

fruition in the bosom of the ocean. Let us, therefore, cultivate toleration and get rid of religious snobishness, looking upon our particular 'ism' as the only 'ism'. Let us remember the words of a great christian mystic "many as are the breaths in the nostril of men, so many are the ways of approach to God", or better still the words of the Geeta, "In whatever ways men approach me, I accept them all"; or in the words of Christ, "In my Father's house, there are many mansions". May this little book serve the purpose it is designed to serve.

HIRENDRA NATH DUTT, Vedantaratna,

M.A., B.L., P.R.S.,

Vice President, Theosophical Society
(*International*).

AUTHOR'S INTRODUCTORY HINT

I admit I am not a man of erudition, having read neither the western nor the eastern books on religion exhaustively. I do not profess to have put down any new theory out of my own imagination but have simply set down the doctrines of our ancient Rishies for whom I have a great regard and in whom I have an unshaken faith. My soul is my "Guru," my preceptor who is always within me and who, in hours of need, never fails to solve any problem with which my self is puzzled.

The work is written not so much to instruct others as to manifest my own mind. It is to my parents to whom I owe not only my earthly existence but also the mantra of Advaitism, and the work itself, if it is worth anything, is nothing but the first blossoming of the heart ; for, Advaitism germinated in the teaching of my parents.

Owing to my old age I have had to depend on the proof-readers through whose oversights errors have crept into this book and for which I humbly ask apology to my kind readers. I am grateful to all those authors whose books have aided my study and thoughts.

INVOCATION

O Almighty and Eternal Father, lead me to truth and guide me in such a way that I may do good to my brothers, as thy faithful servant. Thou art the Creator, Preserver and Destroyer of everything ; instill philanthropic ideas into my feeble and selfish mind ; preserve them in me and destroy all selfish desires which defile my soul. Keep off all temptations from me. Banish the spirit of vengeance from my heart. Fire me with a holy zeal, that my consecrated heart and soul may ever remain completely absorbed in Thee. Let all my vain wishes be calmed. Thus, O Great Redeemer, fix my fickle soul with the weight of Thy love so that it may no more waver between different courses. Without thy command not a drop of rain comes down on the earth, no wind blows and no sun shines. At thy command, a cripple can surmount a mountain and a dumb man can sing sweet songs. At Thy will, an atom is developed into a mountain. I believe that without Thy mercy I cannot move an inch. Through Thy grace I am sure, it is possible for my feeble self to grasp the moon in the sky, dwarf though I am. Let not Thy grace grow less in me. Bestow Thy benevolent glance on me. Illuminate my dark mind that I may

have a clear vision of Thee. O King of Kings, do not forsake but inspire me with such a spirit that the smallest quantum of egotism, and self-sufficiency may wholly pass away. Thus do Thou infuse hallowed sentiment into me that my senses may not go astray, but let them be directed to Thee, my Lord, so that they may never forget even for a moment to play their parts to propitiate Thee. O Benign Father as Thou ever takest care of me, let me tune the string of my heart to chant the hymn always in praise of Thee. Leadest thou me on and on in such a way that I may be always conscious of thy presence in all my activities.

Thou art the super scripture, Thou art the super knowledge, Thou art the eternal salvation and Thou art the final goal.

I know not how to worship Thee, O Transcendental Lord, fully confident that I shall reach the goal having carried out all thy behests. I only fling myself on Thy compassion, O my Lord. Grant me the power to assert Thy Eternal providence and an enthusiastic mind to dedicate all my doings to Thee so that my soul may be enriched with a selfless love to thee. O King of Peace and Amity, I should feel happy if I could disburthen my heavy weight of cares

upon Thee, so that I may be nothing to myself but everything to Thee. Life is transient but unbounded is thy glory. What is past cannot be recalled, what is future is in Thy hand. O Giver of Concord, abide with me, and bestow the spirit of equality on me so that I may have a clear conception of all souls in my soul and of my soul in all souls. May thy Name, Honour, Glory, Power, and Merit triumph forever.

TO THE MOST HIGH

Brahmanandam Paramasukhadam

Kevalam Jnanamurtim

Dvandvatitam Gaganasadrisham

Tattwamasyadilakshyam

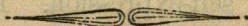
Ekam Nityam Vimalamachalam

Sarbadhisakshibhutam

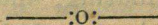
Bhavatitam Trigunarahitam

Sadgurum Tam Namami.

MONISM.



Salutation.



Oh my spiritual guide : I respectfully bow down to your glorious awful Majesty. I kiss the dust of your feet yielding salvation to your devotees. You are Brahma, the Greatest Lord of heaven and earth. You are the fountain of every blessing. You are kaung (delight), you are khaung (sky). You are the Alpha and the Omega, the spring-head, support and resting-place of the Universe. You are *Bhagavan*. The first letter Bha indicates that it is you who cherish the universe and it is you who are the prop of the universe ; the second letter Ga indicates that it is you who obtain the effects of Karma (work) and Gyan (knowledge) and it is you who are the creator of the universe as well ; and the third letter Va indicates that it is you who are the soul of all souls, wherein all creatures live. The fourth letter Na means un-

broken, i. e. you are indivisible and individable. Your true nature and highest essence is eternal bliss. You are the giver of beatitude and felicity to human beings. Perennial knowledge and wisdom is your self-expression. It is the revealing principle itself. It reveals the universe. Without it nothing can be known. It is self-luminous, all-illuminating, and its effulgence illuminates the self and the whole world. Through its shining the whole world shines. It is called in Sanskrit *Samvid* or sentiency. It is the very life of the universe and creation and its outward demonstration is noticeable to our sight. By looking at the eyes of a dead man we can determine that life is extinct in him. It is the eyes that give an outward expression to the inward development of our culture, either secular or religious. Oh God, what shines through the eyes is nothing but you or your light. If ghee (clarified butter) or water be applied to the eye, it rolls down by its sides; this potency of the eye is due to the presence of Brahma or Oversoul in it; owing to this nothing can stick to it. According to the Upanisad, the tiny figure which is seen in it is Brahma, Oversoul. You shine first, then all else follows; by your light the whole universe is illumined.

You are not affected by the extremes of temperature. No cold can congeal you, nor can heat thaw you. You are above them. You are diaphanous and transparent and all-pervading like the firmament. You are both personal and impersonal, you are both names and forms, and also you are without and beyond them.

The soul that is within us being part and parcel of the infinite soul, is not different from it but is one with it. Therefore knowing ourselves we may know you. The easiest method of knowing ourselves will be that He who sees, hears, smells, tastes and breathes within us is the I, the self, the real ego. You are Absolute and you have no second, you are the purest of the pure. You are fully perfect, occupying all space and what is beyond, and thus immovable. 'You are indestructible and abiding Reality, to be looked upon as one in this Universe.'

You are the only witness of the universe and sole disposer of the effects of our works, so that we must bear the fruits of our past deeds, be they good or bad. You are beyond this universe, which is only a very small fragment of you, whereas the greatest portion lies beyond it in Turiya (spiritual state) as impersonal God without names and forms of any kind what-

soever save and except the eternal self-consciousness.

You are beyond the three primary elements of this universe, namely (1) Sattva (Tranquillity), (2) Rajas (Activity), (3) Tamas (Lethargy). By the permutations and combinations of these Gunas (qualities) this universe with its varied objects has been created. In short, all forms, animate or inanimate, material or immaterial, in time, in space, in mind or in intellect are but your shadows. All melodies, all languages, all sounds are simply your reverberations. My most revered preceptor, knowing that prostration deepens our reverence to you, I prostrate myself at your most hallowed feet over and over again.

I consider the exposition of Advaitism or Monism as a task imposed on my unworthy self by you, O Transcendental Lord. Let me therefore invoke you to put your Spirit in me and bless me with your celestial and immortal power to aid my pen, that I may do my duty to the entire satisfaction of those for whom it is meant. May you fill me with your Holy Spirit, that it may encompass every electron, every atom, every molecule that goes to compose my three bodies :—Sthul (the Gross), Sukshma (the

Subtle), and Karan (the Causal); then whatever shall be written by me will be so done through your inspiration and yours alone. For I think I have no separate existence from yours. Jesus says "It shall be given you in that same hour what ye shall speak. For it is not ye that speak but the spirit of your Father which speaketh in you. For there is nothing covered, that shall not be revealed, and hid, that shall not be known." It is you who reveal yourself in the name and form of my insignificant self, for Advaitism or Monism teaches us that you alone exist in this universe in various names and forms and beyond.

One may ask what is the use of such salutation. To this question my reply is that the effect of salutation is very great. It makes the man submissive, reverent, and humble like dust. As he bows he wholly lays down the enormous burden of selfhood before the Almighty. It is a surrender of self to the Highest Power. It was you who granted salvation to Akrur for his heart-deep salutation. The idea of 'I' and 'my' which binds a man is completely destroyed in him by such reverential salutation and then he becomes free. Jesus says, "Whosoever shall humble himself as this little child, the same is the

greatest in the kingdom of heaven." The nature of a bound man is to keep his head aloft, as he considers himself the doer of every act he does instead of knowing for certain that it is not he but his inner self, the Soul, that is the real actor. He by so doing gives preference to the Finite Self and ignores the Eternal Self ; but Finite Self is nothing when compared with Eternal Self.

A religious man, a man schooled in the philosophy of Advaitism or the oneness of things, knows on the other hand thoroughly well that he salutes God to show by his deeds that his very existence is inseparably connected with the ultimate principle from which everything proceeds ; as such he cannot but pay homage both spiritual and physical to the Almighty ; for there is nothing in the universe apart from Advaita. The potent influence of such salutation is so great that it exterminates all the evils of life. It is found in our holy Scripture, the Chandi.

I bow to thee, O Goddess Chandi (Kali). Thou art the saviour of suffering humanity, Thou savest men from all the miseries and calamities that may beset them, provided they earnestly seek protection in Thee and being truly penitent, lowly, and humble, throw themselves entirely on

Thy mercy. Compare what Prof. Sir Radhakrishnan says :—‘Salutation to Thee, O powerful Goddess. Although devoid of attributes and forms, although standing outside of objective existence, although beyond the range of the senses, although one and whole and without a second and all-pervading, yet assuming a form possessed of attributes for the well being of devotees. Thou givest them the highest good.’ Besides, owing to the proximity to the supreme Lord, he lies within the radiant zone of the divine light which has the peculiar effect of purging him of all his moral defilements and the sins he has committed. ‘Dwell ever in the Soul’s realm, and you shall even pass through calamity and be benefited by it.’ To him God then becomes the Kalpataru, the wish-yielding tree that fulfils all the yearnings of a man, so that he who salutes Him ardently is sure to obtain all that he craves for. Jesus says :—“All things, whatsoever ye shall ask in prayer, ye shall receive”.



Faith and its Origin.

Before entering into the details of Advaitism I must try to expound it as clearly as possible.

It is nothing but a belief and a faith, a pure, simple and absolute faith in the existence of the ultimate Reality. It is a living power from heaven. Faith is 'the evidence of things not seen and the substance of things hoped for'. Faith is not accidental but gradual. It must be formed, it can never be bought. A man cannot be full of faith all of a sudden ; he must have acquired faith by degrees. In his previous births he must have felt bit by bit the influence of the soul, and in each birth that would follow thereafter, his faith would cling to him with such a firmness that it would never be shaken off. These little faiths come to him as *Sanskara* or prenatal intuition or impression of previous birth caused by his past deeds and desires in the mind, and become part and parcel of his nature.

We cannot put faith in a man unless his merit and power are known to us. I have faith in a particular doctor because I know that he

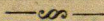
can cure a certain disease ; so faith is the result of past experience, hence above criticism. If I find a person to be faithful, it means that he has been religious since his previous birth ; on the contrary a disbeliever is he who has not yet been religious. Hence faith is blind. "Faith", says Tolstoy, "is that by which man lives". "Jesus said, Thy faith hath made thee whole ; and the woman was made whole from that hour." Jesus touched their (blind men's) eyes, saying, According to your faith be it unto you, and their eyes were opened. Faith is as fathomless as the ocean.

The knowledge that in weal and woe we are taken care of by the Almighty will lead us to absolute faith that there is nothing evil with us, for God is delight and pleasure, and God is everything. O Lord, my faith should not be in wealth but in Thee alone. A God-fearing man, therefore, simply through unshaken faith can calmly face any storm that may come upon him, as he is fully aware that he is always under the loving protection and fostering care of the Supreme Father. Unalloyed peace and harmony therefore reign supreme in his mind. So faith, absolute and dogmatic, is the keynote of true felicity. Nothing short of it can be of any avail to men. We find in the Bible—Peter said, "Lord, if

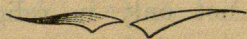
it be thou, bid me come unto thee on the water"; Jesus said "Come" :—he walked on the water to go to Jesus. He was afraid and beginning to sink ...immediately Jesus caught him and said, "O thou of little faith, wherefore didst thou doubt ?" A partial faith is no faith at all. Firm faith in God becomes simply the complete experience of the eternal bliss of ethical deeds and the ground of fresh spiritual aspiration. Siva (the Phallic Emblem), the spiritual mentor of the universe, dwelling in the inmost recess of a man's heart, in the citadel of affection, in the central source of human will and emotion, works a transformation in the man's sense of Divine Reality. Spiritual faith awakens fresh insight, deeper experience. Thus faith imperceptibly begets an ethical sense and spiritual deeds in a man ; while the act of faith becomes anticipatory of perfect knowledge of our Transcendental Lord, Advaita. But Jesus affirms that whether the relationship be one pre-eminently of faith or insight or experience, in any case it is rooted in personal deeds, in acts of spiritual freedom. Protestants want salvation through faith in God alone. Luther's doctrine is that faith alone suffices unto salvation. So then it comes to this, that spiritual faith is synonymous with the highest reason.

Hence the unknowable and the incomprehensible may to a great extent be gauged by the yard-measure of this spiritual transcendental faith. Dhruva and Prahlad, the youthful devotees, saw face to face the vision of the Holy Spirit by their rigid and staunch faith. 'The relation of the eye to things visible is the same as that of faith to the invisible realities of the spirit world. Faith is the soul's eye with which it sees the spirit world as we see with our external eyes the material world.' "It is the vision of the soul, that power by which spiritual things are apprehended,"—says Wesley, "as material things are apprehended by physical senses". It is by the eye of faith that God can be seen, only by the long-standing habit of deep meditation, love and devotion. Compare Madame Guyon : "It seemed to me that God came at the precise time and woke me up from sleep in order that I might enjoy Him". If we have faith as a grain of mustard seed it will lead unto the kingdom of Heaven more easily than any amount of logical reasoning. An ounce of faith is far better than a pound of specious arguments. Those who seek a reason for all things eventually overthrow them altogether. Christ says, "He that believeth in me hath everlasting life". But it must also be added that if God does not favour a

man with the eye of faith, he will run the risk of passing from ignorance to infidel philosophy, because nothing but faith can slowly infuse into his mind the right conception of Truth. So in the religious sphere Faith is the first principle to be taken into account. Without it we cannot move an inch onward and have every chance of stumbling at each step, for Faith alone can bring about access to Advaita (One without second), and not arguments and reasonings. "Were one asked", said Prof. James, "to characterise the life of religion in the broadest and most general terms possible, one might say that it consists in the belief that there is an unseen order and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and adjustment are the religious attitude in the Soul". Hence unquestioned faith and confidence is the foundation stone of all religions, and it is the key that opens the gate of a new and straight road that leads all believers to the spiritual world.



Idea of God



God is, all-hallowed, infinite, omnipotent, omniscient, omnipresent, unknown, unknowable, unalterable, just and loving, pervading all space, time and beyond.

Compare what Prof. James says :—"God's holiness, for example. Being holy, God can will nothing but the good. Being omnipotent, He can secure its triumph. Being omniscient, He can see in the dark. Being just, He can punish us for what He sees. Being loving, He can pardon too. Being unalterable, we can count on Him securely...God's purpose in creation should be the manifestation of His glory ; it is also an attribute which has definite relations to our practical life." He is such that He cannot be encompassed by time or space or any conceivable thing that we may see, feel, imagine or dream. In fact His centre is everywhere and His circumference nowhere. Shelley says, "He is a presence to be felt and known in darkness and in light from herb and stone." All that we

can say of God is that He is the irresistible inference which is almost self-evident. Prof. Max Muller says :—"There is a faculty in man which I call simply the faculty of apprehending the Indefinite, not only in religion but in all things ; a power independent of sense and reason ; a power in a certain sense contradicted by sense and reason, but yet I suppose, a very real power, if we see how it has held its own from the beginning of the world, how neither sense nor reason has been able to overcome it, while it alone is able to overcome both reason and sense." He is the Eternal Energy, out of which this world of ours and innumerable other worlds in the myriad-worlded universe have come into existence, and into which they again merge at the time of the great dissolution, just like bubbles arising out of mother-water and disappearing again into it. Bruno says that the universe is infinite and that it is filled with self-luminous and opaque worlds. This spirit God or Advaita is the One that ever remains, while the many come and pass away. This One is the primordial Cause of everything, which is expressed in the Vedanta as Brahma, the supreme Reality, All-thought, All-sentiency, the All-effulgent by whom this Universe is created, protected and

ultimately destroyed. In Shruti or Divine Revelation, He is the Absolute and Unconditioned God Advaita, that pervades and rules all existing things, both material and immaterial, as their Antaryami (inner guide). It is God who with the help of Maya puts men into the revolving machine of Karma and moves them round after their worldly pursuits, while He Himself dwells in their hearts. In plain language it can be said that there is only one Eternal Soul or *Paramatma* in this universe and beyond. He has no companion. He alone exists in all the names and forms that we can see around us, and in all those that are seen, felt or perceived by our senses. He is both in form (matter) and without form (spirit). In fine He is identified practically with every thing from grossest matter to the finest spirit. Whatever we can feel, perceive and judge by our five organs of sense and action, thought, intellect and religious codes can be named *Idam*, which is our Transcendent and Immanent Advaita. Prof. James says :—"Since God is first cause, this Science of Sciences says, he differs from all his creatures in possessing existence 'a se'. From this 'aseity' on God's part, theology deduces by mere logic most of his other perfections... This makes Him absolute-

ly unlimited from without, and unlimited also form within for limitation is non-being and God is being itself. This unlimitedness makes God infinitely perfect. Moreover God is one and only, for the infinitely perfect can admit no peer". He is the biggest of the biggest and smallest of the smallest. He is light and darkness, virtue and vice. He is kindness and cruelty, He is powerful and weak, and so on. 'And yet the light that led astray,' says Robert Burns, 'was light from Heaven.'

When different contradictory attributes found in separate individuals are summed up, they will make a collective whole constituting the unity of the Godhead. not as a mere abstract, but as a concrete, yet unearthly and unheavenly substance; a personal phenomenon and attributes. When we find that a certain individual is moved to pity at the sight of human sufferings, this kindly attribute which throbs in his heart has its origin in the spirit God, who is the sum total of the particular attributes found in different individuals here on the face of the earth. His heart is the summation of all individual hearts, and the heart that beats in Him is that of His creatures of the Universe; it is not His but the synthetical whole of all the particular hearts of

this world. The world's enjoyment cheers Him, its distress pains Him, its welfare is His welfare, and its wailings, His wailings. So perfectly does God identify Himself with the Universe in celestial love and compassion that it (the world) remains always in his wide bosom. In fact, He totally absorbs the objective qualities in His subjective realities. "For every sensation you and I feel", says Dresser, "in our passing lives, for every idea we hold and every sentiment we cherish, there is some correspondence in the permanent nature of Infinite Being". Geoffrey Hodson says :—"In man and woman are revealed the fatherhood and motherhood of God. Divine in their origin, divine should they also be in their microcosmic enaction of the macrocosmic drama of creation". Again God is the fountain-head and culmination of all ideas, emotions, affections, loves, virtues, vices, sorrows, and joys. Now it is evident that there is nothing in this universe that has not its origin in this Infinite Soul that is present in so many ways in the animal, vegetable, and mineral kingdoms.

A true *Yogi* (an Indian Saint), i.e. one who has unified his own soul with the Over-soul, one who has experienced the self-realisation of his own self, of his identity with the Universal Self,

perceives the presence of God in every object and phenomenon, both visible and invisible. He will then call out, By what image should I worship you, O God, when the whole universe is your image, what shrine should I build for you when the blue horizon itself is your tabernacle? He sees not with the eyes of ignorant worldly people, whose knowledge is enveloped by nescience (*Avidya*) and is hence delusive, but he sees with the eyes of those who have a right vision of the truth that underlies everything. He, in the deeper moments of his inner experience, cannot but regard the divine reality simply as the sum total or unity of the visible universe, but also as cosmic energy from which everything emanates. So he sees God only, and nothing else but the living and self-subsistent God. He sees God here, God there, God everywhere. He realises God in and through the universe by dint of his introspection. To him this universe does not appear to be replete with a variety of objects, but with one all-pervading Soul, the living God or Advaita, whom he makes his mentor in the daily routine of his life as Athena was to Telemachus. It is needless to add that such a Yogi or saint always walks and lives with God; with him, life in God is a

positive experience ; with him the doctrine of one God or **Monotheism** or **Deism** is not a mere carte blanche or an empty theory or airy nothing, but it is a reality having a solid foundation, on which the edifice of eternal salvation or *Nirvana* stands, N. Rokotoff defines *Nirvana* as follows : "*Nirvana* is the gate which introduces us into the rhythm of the highest, fiery, creative and eternally expanding stream of infinite existence" To make a pretty conception of what *Nirvana* is, the following few lines may be added :—As no water can cling to a water-lily, so no sin can stick to *Nirvana* ; i. e. salvation is quite sinless. As water has a cooling effect and puts out fire, so *Nirvana* is passionless and does away with the fever of lust. As water quenches thirst, so *Nirvana* appeases the thirst for worldly prosperity and lust. As medicine allays maladies, so *Nirvana* soothes grief. As the ocean is boundless and is never filled by the inflowing of rivers, so *Nirvana* is infinite and is never filled by the influx of countless pure souls. As very high mountain cliffs are insurmountable, so *Nirvana* is inaccessible to sinners. As hunger is appeased by food, so sin and its consequent sufferings are ever done away by *Nirvana*. As birds fly in the limitless etherial sky, so only blessed souls float

in *Nirvana*. In plain language, *Nirvana* is the re-absorption of the individual soul of a free man into the Eternal Light. The Catholics hold that salvation is obtained through the grace of God only. So then keeping clear of all fantastic ideas and illusions, if we slowly proceed direct to his tabernacle by the path prescribed by the Indian *Yogis*, whose inborn religious instinct helps them to regard this outward world of sense as merely illusory, we too can see the vision of the Divine Essence face to face, and have the same spiritual vision as the Rishis had. We have to cast off the cumbrous burdens of the world, wives, children, gold and other entanglements of *Maya*, and reject the *Visayana* (worldly enjoyments) in order to reach the final goal, *Mukti* or salvation. We must renounce everything in the present before we have the future as ours, and aim at salvation. According to E. H. Parker, Lao-Tze's philosophy runs thus :—"Do not aim at possessions ; the more possessions, the more cares. Do not indulge the senses ; the more you indulge, the more you are a slave to want." "As the birds fly in the air, as the fish swim in the seas, leaving no traces behind, even so is the pathway to God traversed by the seekers of Spirit".

Ramkrishna Paramahansa, the great modern sage, used to say, "Forsake gold and women." Woman's love is a shrewd device of Maya to bewitch man's heart; while wealth begets pride, pride leads to destruction. In the expression of Dante, "Give a glance and pass beyond." Penance and austerity are effectual means of meeting both temptations.



Creation or Illusion

Now let me enter into the details of Theism. Here I must commence with the creation. So then something about God and Maya or "gigantic and incessant self-mystification" must first be dealt with. God is a unity of an infinite number of powers. Amongst them *Chit* (Sentiency) is the greatest, out of which various other forces have emanated. James B. Pratt says :—"God is the source or ocean of all force. He is Spirit-Force and from Him all natural forces come. He permeates the Universe as sunlight pervades empty space." He manifests Himself through these forces. If you eliminate the rays from the sun you will have no sun left. If you subtract the burning property from fire you will have no fire left. In the same way if you subtract all the forces from God, no God is practically left. But what is left after this is *Nirguna*, *Nirvikara*, *Brahma*, attributeless, formless, actionless, inactive, Absolute and Eternal Brahma. Although He has no hands, no legs, no eyes, no ears, no nose, yet He can grasp, go, see, hear and

smell. Thus although Brahma is without senses, He yet possesses all powers of action lying dormant in Him. He is all acts, all desires, all perfumes and all tastes ; He is all-pervading in the universe, speechless, desireless, yet He knows everything in all its detail. So it is clear that forces and God are inseparably connected. In a word, the aggregation of all the forces is what is called the Absolute Power or Force of forces. Dresser says :—"The one force includes all that we denote by the terms 'matter', 'mind', 'self', and all that is called spiritual, however you name it ;...that one force is comprehensive enough to be the sufficient ground of all the wonders of system, law, order, intelligence, which we find in the world at large and in human life !" These forces lie dormant in Him. Whenever the ever-conscious God wishes to make use of a particular power or energy, it then becomes a working agent. Now when all-powerful God wishes to create the world, He utilises His particular force called Maya, or Cosmical Illusion. In the Shruti or divine Revelation we have *Indromayabhih-pururupaiyate*. Although there be no external cause, yet a magician shows his performance only through his necromancy. Similarly Maya-force, which is always inseparably associated with

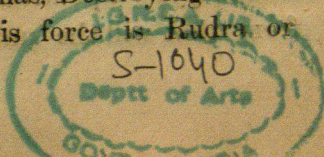
bodiless *Brahma*, can create this illusive universe, although it has no real existence of its own apart from Advaita. "The unmanifested *Brahma* is assumed to contain *Avidya* or Nescience within it as its limiting adjunct, giving rise to the notion of *Maya*, of a personal God, and of *Samsara* (world) as the result of their joint activity. The Highest Lord manifests Himself by means of Nescience. The whole world exists in the sphere of Nescience. Manifoldness is fictitiously created by Nescience—plurality is due to Nescience—Nescience is the seed of all manifestations. It is the seed of world-life. All beings are sleeping in the beginningless Nescience. Names and forms are presented by Nescience. The body is the product of Nescience. The elements and the sense organs are the products of Nescience. The conditions of being agent or enjoyer are due to Nescience. At death the soul takes Nescience with it. All that is knowable is of the nature of Nescience. *Karma* is Nescience ; birth and Death are Nescience". *Mayamayamidamkhillamhitya*, i. e. the universe is full of Nescience. The *Jiva* (individual soul) mechanically strives and works through *Maya*. His earthly existence is all due to the influence of *Maya*. Though unsubstantial, yet *Maya* looks substant-

ial, like the wood-apple swallowed by the elephant. Maya is the body of the soul. Without it soul can do nothing. Being bodiless, the soul appears powerless, lifeless, spiritless, and actionless. Maya however, coming in contact with the soul, assumes diverse names and forms. As the darkness is dispelled when the sun breaks forth, so in the absence of the soul there will be equal absence of Maya too. As new cloud covering the sun looks bright and beautiful, so Maya enveloping the soul looks graceful and lustrous. Maya is in the beginning, in the middle and in the end of the world. Owing to the diversity she looks like a necromancer displaying various deceptive things of no intrinsic value at all. She is as illusive and futile as the child of a still-woman or a castle in the air. The work of Maya is as the showing of a bioscope film or the scene seen in a dream.

This Maya or delusion has already been said to be divided into three forces :—1. Rajas, Creative force. The personification of this force is Brahma, the Creator. It is He who creates the world. 2. Sattva, Preserving force. The personification of this force is Vishnu. It is He who protects the created world. 3. Tamas, Destroying force. The personification of this force is Rudra or

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Siva. It is He who destroys the world. Thus Maya is here a Trinity—the union of three in one divinity. So then creation, preservation and destruction are simultaneously going on in this way in the universe through their agencies when God wills. Annie Besant says :—“*Iswara* (God), the centre of all, enveloped in Maya, sends forth His breath, and as that vibrating breath falls on it, the enveloping Maya becomes *Mulprakriti* and throws it into the three modifications or attributes (*Triguna*), *Tamas* (Stability), *Rajas* (Activity) and *Sattva* (Harmony), the famous three *Gunas* without which *Prakriti* cannot manifest itself”. Bain says :—“Exterior perception is a pure hallucination. Bradley says :—“Outside spirit there is no reality.” The famous poet Jami says :—“I and thou have here no place and are but phantasies, vain and unreal.”

The origin of creation is simply like things that spring as sparks come out from fire at God's will. The *Manduka Upanisad* says :—“As tiny sparks are generated from the fire, so this universe with various objects both animate and inanimate is generated from *Paramatma*.” The *Chandogya Upanisad* says :—“He willed and from that will the universe with its varied ob-

jects was produced.' The *Rig-veda* also holds the same view :—

“Ever fresh the broad creation,
A divine improvisation,
From the heart of God proceeds,
A single will, a million deeds”.

These effluxes are the phenomenal emanations of the Great Eternal Self. We find in the Bible :—“All things were made by Him ; and without Him was not anything made that was made.” It is the Supreme Being that gives the inceptive impulse to evolution. When God wishes to become many, He as the Great Conjuror does so through this Maya-force or Creative Faculty, which is particularly concerned with making one appear many. Maya, *Atmasakti* or the Enlightened Power of God does this by putting *Advaita* under the cover of various names and forms. It is She who hides the reality of the *Advaita* from sight by a veil of ignorance and draws our attention to an unreality, name, and form—the world, making it appear as real, like a juggler exhibiting his magic art. In this sense Maya is called Illusion, showing something that has no real existence at all. So the keelson of creation is but illusion and nothing else.

Maya is considered to have a couple of powers, *Abharana* (wrapping) and *Vikshepa* (projecting), one wrapping the soul and giving rise to the idea of individuality and egoism, and the other expanding the phantasmagoria of a world. Maya is therefore said to be the principle of self-expression to reveal the relation of God to the world. So we see "Maya is sometimes expressive and sometimes creative. It is creative when it produces forms and modes. The creative activity, therefore, is more gross than the expressive activity of Maya." The world has no separate existence and the manifoldness of this universe is simply the work of Maya. If you do away with the names and forms, there will be that only One, our *Advaita*, there. *Namatah na tu vastutah*, i. e. the knowledge of many is due to names but not to substance or essence. Hence it is evident that our *Advaita* is all that exists; but the differentiation is due to Maya and Maya only, which is the inherent and inseparable power of the Almighty God. Prof. Deussen says:—"The whole of Nature exists only under the pre-supposition of the forms of our intellect and has apart from them, i. e. in a metaphysical sense, no reality, for it is nothing more than the unceasingly generated product of the sensuous

affections and mental forms." The names and forms that a *Jiva* takes, to enjoy happiness or suffer from misery agreeably to the effects of the pious or impious deeds done by him in his past life or lives, are what is called *Samsara* (worldly life). The wise *Yogi*, being freed from names and forms, unites with the Over-soul.

Now it is through the influence of this *Maya* that we see a mirage in an arid desert. Although there is sand and sand only, yet we see water there. This is illusion. Similarly we see a serpent in a rope, a ghost in a stump or post, and so on. As they are nothing but delusion, so this world of appearance is only a shadow, the names and forms of our *Advaita* lying within and without. The great sage *Vasistadeva* says to *Sri Ramachandra*, *yah kano ya chz kanika ya vichir yas tarangaksha ya phena ya cha lahari tad yatha vari varini*; i. e. as sprays, ripples, waves, surges and foam are mere names and forms of water, so the varied appearances of this world are simply names and forms of *Brahma*, beyond whom there can be no separate existence of anything else. So our *Advaita* alone exists and the world is therefore a non-existence. Hence it is clear that the *Paramatma* or highest Self appears in different names and forms, known as the world,

through Maya, just as the different ornaments are different in names and forms only but the real thing is gold and gold only and nothing else. Similarly earthen pots differ in names and forms but the essence of them all is but earth. These different names and forms are merely due to the dexterity of potters here and goldsmiths there. One is the cause, the other is the effect : gold and earth are the causes, and the ornaments and the earthenware pots are their effects. The cause is always traceable in the effects; in the same sense, the world is the effect of which our Advaita is the cause. By seeing the world we may trace out its cause, our Advaita. Now it is evident that the world has no separate existence of its own, distinct from the substance of our Advaita out of which it is made and hence is its effect. So you see God's will is the chief predominant factor in the matter of creation. When He wishes to take any particular name and form at a particular spot of the spirit God, Advaita, He at once reveals and manifests Himself there in that particular name and form through His Maya-force. The universal objects with varied names and forms are but the allotropic modifications of Advaita Himself. Green says ;—"God manifests Himself

in us". R. W. Trine says :—"The great central fact of the Universe is that Spirit of infinite life and power that is back of all, that manifests itself in and through all. This spirit, life, and power that is back of all is what I call God. God then fills the universe alone, so that all is from Him and there is nothing that is outside". The sweet relations and deep attachment that have so much potent influence on our parents, wives, daughters, relatives and friends and so on, are after all the work of Maya or ignorance, hence are illusory. They are shortlived, existing only during our sojourn on this world-stage. But before this worldly existence of ours, there had been no such relationship, neither will there be any after our exit from it. Compare what Carlyle remarks :—"This planet I find is but an inconsiderable sand-grain in the continents of Being. This planet's poor temporary interests, thy interests and my interests there, when I look fixedly into that eternal Light-sea and Flame-sea with its eternal interests, dwindle literally into nothing." Lord Buddha says :—"O Ananda, have I not often declared to thee that it is in the very nature of all things, howsoever dear and beloved they may be to us, that we must divide ourselves

from them, leave them, sever ourselves from them? Everything born, brought into being and formed, contains within itself the inherent necessity of dissolution." Yes, this world may well be compared to a stage where our Advaita is the great Motion-Master, who manipulates the thoughts and actions of all human beings. Men and women are the actors and actresses, some of them play comic parts, some tragic, and others serio-comic. Here they will have to act according to His direction and speak as He prompts them. After thus playing their respective parts they pass out. They again come back in some other guise to fill up the places of those that have retired from the scene. The drop-scene will fall and another plot, another play may begin and go on for eternity. Shakespeare in his *Macbeth* says —

"Out, out, brief candle ;
"Life's but a walking shadow ; a poor player
That struts and frets his hour upon the stage,
And then is heard no more ; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing".

The Gita says, "O God, remaining as you do in the inmost recesses of our hearts, you direct us and we simply follow you" It may

otherwise be thus illustrated. There is a tank on the outskirts of an extensive woodland. Beasts from all directions come to drink its sweet water. There they make acquaintance with one another, and then go away, never more to meet. Again in the evening birds from all sides flock together and roost on a big shady tree, where they pass the night on friendly terms, and just when day breaks they fly away never to unite again. The ties of love and affection for our nearest and dearest are also transient and momentary as the pearls of morning dew. This state of things will continue in this amphitheatre while the players cannot forego their own role through ignorance or Maya that allures them like decoy-ducks; but as soon as their unsubstantiality is fully apprehended and the light of wisdom illumines their inner soul, the real truth is revealed to them, allowing them to finish their respective parts for ever and come into the region of the Transcendent Spirit, Advaita, where they enjoy eternal peace and harmony.



Beginning of Creation

Some try to trace the beginning of creation. Strictly speaking there can be no beginning at all, except in the sense that after each deluge a new creation takes place, the circle completing itself. "The out-breathing period of Brahma is creation and His in-breathing period is dissolution". Prat says :—"God did not create matter ; but there is an endless succession of cycles, and at the beginning of each God creates the world out of the pre-existing matter." Ouspensky says :—"Everything exists always. There is only one eternal present, the Eternal Now, which the weak and limited human mind can neither grasp nor conceive".

"The Eternal Now never vanishes. It is the background of the ever creative "now." "God's hand is still engaged upon His world"—says Browning. During the great dissolution of the Universe, God's Maya, having withdrawn the objective world within Herself, completely merged in Him (God), just as a spider, spreading the net made of its own saliva, withdraws it within

itself when its object is fulfilled ; then there was no spectator nor any observable object or sight ; nothing but the Eternal Soul was present. Although He was the solitary bystander, He caught sight of no other object besides Himself His Maya-Force and the phenomenal emanation having vanished altogether for the want of any looker-on, as well as scenery around. it might appear as if there were no God even but as His *Chitasakti* or Sentiency was quite vivid in Him God could not be forgetful of His own existence. Thus he was alone in the beginning and thought of plurality ; so He gave forth from Himself time, space and the world with animate and inanimate objects by His plastic principle (*hlada-kriya*). In Plato's system, "the universe is but a copy of Divine Idea"; that is also the view of Vedanta,—“the unmanifest becomes manifest by names and forms.” The Kathopanishad says—“I am one, let me be many.” The Sevetasvatara Upanishad says :—*Ekam vijang bahudha karoti*, i. e. He who is One splits up into many. Advaita is, ‘contemplated as a self-determining principle, revealing Himself in all the determinations of the finite without forfeiting His oneness with Himself’. As from the burning sensation we can experience the existence of

fire, so from the perception of all objects around us we can comprehend the existence of the phenomenal emanation, as nothing can be thought of without the Eternal Existence. The Taittiriya Upanishad says :—"He thought," "I will make various beings and myself will be present in their bodies." Sir James Jeans says :—"The universe can be best pictured as consisting of a pure thought of a mathematical thinker." "The Universal mind has to appear," says Blavatsky, "before there can be manifestation". "There is evidence of mind at work", says Sir Oliver Lodge, "beneficent and contriving mind actuated by a purpose, inspired by a far-seeing insight, a deep understanding and adaptation to conditions."

God, however, created the world in the following way :—He with the help of Maya-Force first began the so-called creation. The idea of being many passed through the mind of God; Maya or *Prakriti* being agitated by him, *Buddhi* or *Mahatattva*, the prime stuff of creation, the seat of memory, first came into existence from the unmanifested plane, made of three Gunas formerly lying in equanimity or homogeneity with *Purusottama* the Eternal Lord. As the mind is excited when any fragrance carried away by the breeze comes close to the nose, so

in the matter of creation there is no exertion on the part of actionless and attributeless Brahma but it is performed by the advent of proper Time which is the form of beginningless and endless Brahma and which is eternally existing even after the deluge. Similarly from Mahatattva came *Ahankara* or egohood or I and My from *Rajas Ahankara* came mind with the five organs of perception (eyes, ears, nose, tongue and skin) and five organs of action (mouth, hands, legs, anus and genital organ); also from *Tamas Ahankara* came *pancha tanmatras* or the five subtle ingredients (sound, touch, light, sap, and smell) and *Panchabuta* or the five gross ingredients (the sky, the air, fire, water and earth), and from *Sattvik Ahankara* came the presiding deities of the senses. These twenty-four ingredients, including *Prakriti*, constitute according to *Sankhya* Philosophy our body. If *Purusha* is taken into consideration there will be 25 *Tattvas* in all.

Now the conformation is a bundle of these 24 or 25 component parts, and is produced by the cravings of man in his previous births, while these hankerings are based on Nescience, which is the mother of all evil things—lewdness, delusion, abominations and sufferings of all des-

criptions. It created, creates and will create the world. The following extracts may be quoted for comparison :—"From desire comes clinging to (existence); from clinging comes being; from being comes birth; from birth comes old age and death; pain, mourning, suffering, sorrow and despair." But if Nescience, the prime cause of all the evils of life, be dispelled by the light of divine knowledge, all sufferings are done for, like dry leaves before a storm. Lord Buddha says, "Blessed be nothing." Buddha meant by this expression, that if a man has nothing and wants nothing, he is blessed. For misery is the outcome of owning and wanting. Advaita under the cloak of self-imposed ignorance plunges into the delusive whirlpool of life and comes out after a certain period of time, only to be drifted into another eddy and so on till he wafts to the waters of immortality. There are some modern thinkers who indulge themselves in accusing our ancient Rishis by saying that they regarded the five Bhutas as five elements; but they never said so. With them there was only one element, Advaita; at most they considered the three gunas, Sattva, Rajas and Tamas as three elements. All the rest is the outcome of their permutation and com-

ination. Hence the five Bhutas composing the gross body were never conceived of by them as elements, but on the contrary as either compounds or mixtures. By the combination of these three gunas (qualities) the causal body is made. This is the innermost sheath wherein the *Jivatma* (Reflected soul) is hemmed. Out of this the subtle body, the second sheath, evolves. Again out of this sheath the gross material body, the outermost sheath, evolves. Out of the five *Tanmatras* (subtle ingredients) the five gross ingredients evolve. By the process of *panchikarana* of these component parts the gross body is made. The *Panchikarana* is the process by which half of any one of the five gross ingredients is combined with the $\frac{1}{8}$ th parts of the remaining four. Or these five ingredients are first divided into two parts. Again each of these two parts is sub-divided into four parts ; then deducting the half of them and combining the other half with each of these four parts, we have what is called the process of *Panchikarana*.

Now we see that this body is mainly divided into three parts :—1. *Sthuladeha* (Gross body) made of these five gross ingredients ; 2. *Sukshma* or *Lingadeha* (Subtle body) made of the remaining 19 or 20 ingredients ; and 3. *Karana*

(causal body) made of the three *Gunas* (energies or qualities), *Sattva*, *Rajas* and *Tamas*. The soul is here enveloped by the coating of *Maya* or Ignorance. The whole universe is constituted of these *gunas*. Even in a particle of dust their existence can be found out. The fact is well illustrated by a graceful young lady. The lady enhances the pleasure of her dear husband by her charms. This is indicative of the presence of *Sattva Guna* in the lady, since this *Guna* is the only cause of delight. That same lady is the cause of jealousy to her co-wife, which indicates the existence of *Rajas Guna* in her. For this *Guna* only can arouse this sort of emotion. A lewdster who hankers after the lady becomes crestfallen when he fails to gain her love. This fact proves that the *Tamas Guna* in the lady is the only cause of his dejection. In this way, if we examine everything, we shall realise the existence of these three *gunas* in it. Those of the dualists in whom the *Sattva guna* preponderates are called *Bhaktas* (devotees) : by dint of *bhakti* they gradually rise above all *gunas*. But those in whom the *Rajas. guna* prevails are given to sensual pleasures and covet worldly enjoyments. Those that are influenced by the *Tamas guna* indulge

in sinful deeds which pave the way to the nether world. The Great Soul is reflected in this causal body, and identifies itself with the body and takes the name of *Jivatma* or Living being.

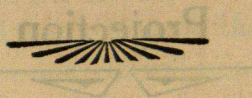
The reflected soul then considers itself no better than the body and participates in its weal and woe. So long as this veil of ignorance remains, the soul is called a bound man. The *Maya* hides the reality and holds the shadow before it, inducing the reflected soul to run after it as a real thing worth having. When the senses are in touch with extraneous objects, the bound soul feels joy or pain according as the objects are pleasing or galling to the senses. The bound soul being thus deluded, becomes oblivious of its true divine nature, and leads the sordid worldly life in which the mind is ever occupied with terrestrial pursuits rather than spiritual ones. It is said in the Bible, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God."

Now the individual soul and the Great Soul are essentially not different. It is like the sky within a jar (*Ghatakasha*), which is bounded by its walls; similarly the sky of a room (*Ma-*

takasha) is enclosed by the walls and roof. If these barriers be removed the limited skies of the jar and the room unite with the outside sky (*Mahakasha*) and become one with it. In the same way individual souls are bounded by the walls called bodies; when these bodies are destroyed for good by divine knowledge and devotion, the individual soul then unites with the Great Soul and becomes one with it, as there is nothing but the Great Soul in the universe and beyond.

It may also be added here that creation is made out of the substance of the Spirit-God Himself. And the world is only the visible part of the invisible Spirit-God that not only holds it in its position, but also makes it move round its own orbit as appointed by the Supreme Will, and also compels the sun and the moon to perform their services. Every one of the heavenly bodies thus runs a fixed course. The universe is lawful to the core. "The vegetables that creep on the ground and the trees that beautify it also submit to the disposition of Providence." "In a word, He sustains the creation from the macrocosm to the microcosm and sweetly and mightily orders them all." Compare what Epictetus says:—"Any one thing

in the creation is sufficient to demonstrate a Providence to a humble and grateful mind."



Although so much has been said of creation, strictly speaking there is no creation at all. It is rather the infinite soul's expansion or projection. The Transcendental Spirit expands or projects Himself in diverse ways commonly known as the Universe. This absolute spirit is the Ancient Progenitor of all that we have here or elsewhere. To say therefore that in the beginning there was nothing or that this Universe was created out of nothing is absurd. In point of time there was no beginning of the Universe. "Creativeness necessarily implies a self-projection, a self-expression and a self-emanation." It is a perpetual emanation from our Absolute that is called Existence. We are one without a second or counterpart. God created everything out of himself. He is both unity and multiplicity. The Great Master had His creation before and will have it after. World after world may now appear now disappear in a constant state of flux and motion like bubbles on the ocean, but the

Projection

Although so much has been said of creation, strictly speaking there is no creation at all. It is rather the infinite soul's expansion or projection. The Transcendental Spirit expands or projects Himself in diverse ways, commonly known as the Universe. This absolute spirit is the Ancestral Progenitor of all that we have here or elsewhere. To say, therefore, that in the beginning there was nothing, or that this Universe was created out of nothing, is absurd. In point of time there was no beginning of the Universe. "Creativeness necessarily implies a self-projection, a self-expression and a self-concentration." It is a perennial emanation from our *Advaita* that is called *Ekamevadvitiam*, i. e. one without a second or compeer. God created everything out of himself. He is both unity and uniqueness.

The Great Maker had His creation before and will have it after. World after world may now appear, now disappear, in a constant state of flux and motion like bubbles on the ocean, but the

whole system remains unaffected, although it is subject to the conditions of time, space and causation. We find in the *Koran*, "Out of the ground has He created everything, to the same will He cause it to return, and He will bring it forth from thence another time." Compare the Pythagorean doctrine, "All returns to earth." Of course this happens by the cyclic law framed by the Supreme Lord Himself, and His all-pervading energy appears to us as an unseen thread which holds together the whole congeries of things. He is the most skilful Artist that can be ever thought of. The component parts constituting the body or world will in time come to decomposition. By decomposition only the form of the thing is destroyed, while the component parts remain intact in the (*Antaral*) unmanifested plane, where they rest with the Eternal Soul in seed form, to germinate again when favourable circumstances present themselves. The process of composition and decomposition continues to eternity, sometimes giving birth to a new world which before remained in an unseen state in that plane, and sometimes destroying, when the original ingredients again lie scattered in the same plane.

Names and forms are interdependent on each

other. Name is associated with form, and they both take their stand on Advaita, the resting-place of the universe, without whose existence they will be nowhere. So also life and death are closely connected with name and form. After life comes death and after death comes life, which according to Lodge is "the vivifying principle which animates matter" and so on. Everything is ephemeral in this universe, and nothing will abide for ever and ever. All things, both corporal and non-corporal, come into existence from the unmanifested plane, and after their temporary appearances again pass away. In the beginning, i. e. at the commencement of any particular evolutionary cycle, primordial substance exists in a phenomenal undifferentiated condition. Thus the law of combination and separation prevails. Pfeleiderer says, "It is the positive ground which produces and maintains the finite".

Based on this law, the form always vanishes. Hence nothing is really lost or annihilated; only ever-fresh combinations and forms evolve out of the ruins of the old, like the fabulous bird, the phoenix, which after running its full career made a funeral pyre where it burnt itself to ashes, out of which a young phoenix sprang up and

in its turn did the same, and so on. Thus we see that matter never either comes into existence or ceases to exist. "It is almost axiomatic," says Dresser, "that this ceaseless change in one great system must have an efficient cause, an indwelling life, and substantial basis ; for we know that the universe could not have sprung from nothing, nor could anything new appear except through transformation of the old...But the one life moves with us in all that we do, reflects with us when we philosophize, inspires us when we love, and means something in every tendency of our being, physical, intellectual, moral and spiritual. And that which is thus essential alike to the least and the greatest is perceived at last to be itself that which reveals and that which is revealed, literally and eternally one, inseparable, whole, infinite, uniting within itself all possibilities of beauty, life, power, granting to each its individual place, yet somehow dissolving all distinctions and all differences in one Transcendent Being". C. Harrison says : "The history of all the worlds is actually travelling in space without ever absolutely disappearing, but all past events are present and indestructible in the bosom of the infinite".

This explains Carlyle's remark that "Man

is a visible mystery, walking between two eternities and two infinitudes." It means therefore in a word that man evolves out of the unmanifested plane and again involves into it after his sojourn here, and so on in a cyclic order. Man is a stream whose source is hidden and whose termination is the ocean of eternity. It is just as it is with the very small seed of a banyan tree, in which lies the mighty tree which will spring up in favourable circumstances. So also the giant oak grows in like manner from the tiny acorn in its own time. In Vajasaneya's *Birhadaranyaka* *Sruti* we are told that the world remained in a contracted state in the unmanifested plane before it assumed its present vast condition. The great poet Swinburne says, "Life is a watch or vision between a sleep and a sleep" In Shakespeare's "*Tempest*" too we find the lines—

"We are such stuff.

As dreams are made of, and our little life.

Is rounded with a sleep."

Such the case with the Universe. After the *pralaya* or cycle the Universe again comes out of the seed from the unmanifested plane to the manifest one, from the indefinite to the definite and from the infinite to the finite condi-

tion when God (*Advaita*) wills it. This will of *Advaita* is quite sufficient to unfold the panorama of all created things. What was in a latent state only became patent when new creation takes place. What was once potential becomes kinetic at the creation. Thus the creation is going on in a cyclic order, having neither beginning nor end. It is an endless beginningless series. Ramanuja holds the same view in regard to creation.'

The Hindu notion of creation after each cycle corresponds with the idea of Cumaen Sibyl according to which inhabitants of the universe pass through a never-ending series of changing cycles or the Ages : *Satya*-the golden, *Treta*-the silver, *Dwapar*-the bronze & *Kali*-the iron ages (*Yugas*) constituting a *Kalpa* or the Great Year, when the sun, the moon and planets return from the unmanifested plane and occupy their former positions. Each Great Year ends and a new cycle commences after it. 'When old creation lies prostrate in death like sleep, then a new creation springs up again and so on.' Hence there can be no question of beginning of creation. It can neither come out of nothing nor can it have any beginning for existence out of non-existence or 'creation *exnihilo*,' is something preposterous and absurd. The universe existed be-

fore, it exists now and will exist in future, and its existence is not out of nothing but out of the substance of the *Advaita* Himself as already said.

The expression that the world was created out of nothing can however be supported, in the sense that nothing means the spirit God existing like the shining welkin generally called the airy nothing. Everything in this universe is but a transition from this seeming nothing to nominal being and *vice versa*, from existence to non-existence and from non-existence to existence, so that the apparent nothing is the progenitor of everything on this side of this universe. In this way worlds after worlds have come out of the sea of homogeneous cosmic matter. Now this seeming nothing is but full of the substance of *Advaita*.

Besides the ingredients constituting the body there are also five kinds of air which work into our system in the following ways : 1. *Prana* or the vital air. It is that portion of the outside air which we take in through the nostrils down to the navel and breathe out again. It is the life itself. 2. *Apana* : It extends from the navel to the anus. Its function is to cause the flow of urine and the evacuation of bowel and in the case of women to expel the foetus. Its dis-

order brings about dotage infirmities in a man.

3. *Samana* : It exists between *Prana* and *Apana* round the section from the navel to the backbone and its function is not to allow these two airs to mix together. It makes the *Prana* air go up and the *Apana* air come down. It also helps digestion. 4. *Udana* : It remains near the lower part of the throat and behind the collar bones. Its function is to make eructation, sneezing and yawning etc. 5. *Vyana* : It remains all over the body and helps the other airs to perform their functions nicely. These airs are the motive powers of our body and without them the body is but an inert mass and quite powerless. The derangement of any one of them will bring about bodily ailments and maladies the culminating point of which is death caused by the disorder of all of them.

The living reflection or individual soul is as well ensheathed by five vestures viz. (1) *Anandamayakosha*, (2) *Bijnanamayakosha*. (3) *Manomayakosha*. (4) *Pranamayakosha*. (5) *Annamayakosha*. 1. *Anandamayakosha* or delightful sheath. It is the innermost sheath of the body. Here the individual soul is enshrined by the causal frame. There are mainly three sorts of pleasures, *Priya*, *Moda*, *Promoda*. (a) *Priya* : It is the delight

which is to be enjoyed in the hope of fulfilment of the wished for object ; (b) *Moda* : It is the delight which is derived from the fulfilment of the wished for object ; (c) *Promoda* : It is the greatest delight enjoyed after the attainment of the wished for object. They are differently explained in this way. *Triya* is the pleasure derived from the sight of the desired object. *Moda* is the pleasure derived from the recollection of the desired object. *Promoda* is the highest pleasure derived from the repeated recollection of the desired object. All these three kinds of pleasure lie in the most subtle condition in this sheath. It is these three functions of pleasure that constitute the causal frame intermingled with ignorance. (2) *Bijnanmayakosha* or intellectual sheath : This sheath is formed by the combination of intellect and five organs of perception. All the objects that can be known in this world are so done in this sheath. This is knowledge. (3) *Monomayakosha* or mental sheath : It is the combination of mind and five organs of perception. All the yearnings and hankerings of life are generated in this sheath. It is volition. (4) *Pranmayakosha* or Vital sheath : It is the combination of five kinds of air together with five organs of action. All sorts of action that

are noticed in the body are generated in this kosha or sheath. It is the energy of bodily action. The combination of *Buddhimaya*, *Pran-maya* and *Monomaya* constitute what is called *Linga* or *Sukshmasareer* (subtle body). It is the foul *Chitsakti* or sentiency veiled in ignorance ; it lies in the subtle body combined with three following functions of pleasures. *Priya*, *Moda*, and *Promoda*. By means of this body the soul after death enjoys heaven or suffers hell subject to pious and impious deeds of the human being during his or her life time. This body does not come to an end until self-realization is achieved through divine knowledge and devotion.

(5) *Annamayakosha* or victual sheath : It is the outermost case and is the outcome of the food we take in and also gets its development till it comes to decay when it mixes up with the earth. It is the gross material body constituting five *Bhutas* as already described.

6. Use of Subtle body

Out of three bodies written above persons well up in the science of *Yoga* can draw out their fine bodies in the air and can travel in the aerial path to distant places within a very short time, and assume any shape and size they like; they can see distant objects with their introspection, can hear distant sounds, can smell distant odours and so on. Thus they can by their psychological power fly through infinite space and visit infinite worlds with ease. "The phenomena of thought transference", says Dresser, 'of Clairvoyance, Clairaudience, the perception of odours at a distance, the ability to locate objects and people in space and the experiences incident to entering en-rapport with a person whom one has never seen point to the existence of these finer or soul senses. Some have cultivated these psychic powers, so that they can at will travel in thought to a distant place, describe objects, read the minds of people, and convey healing power.' The supernatural powers of the *Yogis* or Indian Saints are not a myth but a reality. In the

Yogavasistha, the life histories of Churala and Sikhadwaja furnish an example of this kind. The queen Churala after performing her daily duties both at home and court went out in her subtle body to her ascetic royal consort, practising *Yoga* in an impenetrable and dense forest far off from their royal court and there she appeared in the form of a young Brahmin boy. She was only a girl in age yet a woman in mind and a giantess in spiritual attainments. As she was much advanced in the spiritual science, she taught him the truth and essence of religion as his spiritual guide. Later on she remained with him in duplicate form of that Brahmin boy in the day and an exquisitely beautiful young girl in the night. Such was the magnetic charm of her chaste eyes that they changed the materialism into the spiritualism in no time.

The great religious reformer Sankaracharya who had little carnal knowledge of women left his corporal frame in his hermitage and transmigrated his soul into the just dead body of a king, named Amaraka, to study practically the art of Cupid (*Kamasashtra*) that he might ably discuss the subject with his opponent Ubhaybharati. It is no wonder that those practising *pranayam* or breath-control can develop their psychic power

to such an extent that they can perform these extraordinary feats without any difficulty.

These distinctions of the five kinds of airs were however left out of consideration from the Chapter on creation as they might be included in the general term of air, as already described in the five gross ingredients.

Living Reflection :—In the mortal coil commonly called the body, there are two points more to be taken into account. 1. *Avaschaitanya* or Living Reflection and the Infinite Soul.

The Living Reflection wherein lies the living principle, is the reflection of the Infinite Soul. When it is reflected in the causal body, the subtle and gross bodies hem it in the body shines in an aurœla of vitality and the men or other beings are then said to be alive, and dead when it leaves the carnal mesh. As iron coming in contact with fire melts away, becomes fire itself and acquires its burning property, so the body coming in contact with the living force becomes animate and the Living principle in its turn gets the property of body to share its weal and woe. It (Reflection) is the I, self or soul in the man. It takes birth and re-birth through ignorance till it attains salvation-imperishable state, by spiri-

tual deads, from which there is no return, Lord Buddha the 9th God incarnate defines *Nirvanes* such :—"the soul that is liberated from the bondage of life is like the flame that has consumed its fuel."

The Infinite soul, pervading all space, occupies the minutest portions the very atoms of the body, like the warp and woof of a weaver's loom. It reveals the body as it is the only revealing principle in the world. In Shuriti we have :—" *Eko Devah Swarababhutesu Gurah.*"—One God lies hidden within all created objects. 'There is a soul', says Emerson, 'at the centre of nature.' It also takes all shapes and sizes which undergo changes and then pass away ; but it remains same for ever. The great Philosopher and Poet Umar Khaiyam says :—

"Whose secret presence, through creation's veins
Running, quick silver-like illudes your pains ;
Taking all shapes from *mah* to *mahi* ; and
They change and perish all—but He remains."

(Quoted from Fitz Gerald).

Carlyle also says :—"This earthly life with its reaches and possessions and good and evil hap are not intrinsically a reality at all but are a shadow of realities." This is also illustrated in our theology in the following way. In a tree there are

two birds ; one enjoys the fruit of the tree and the other merely sees it. The tree is the human body, the fruits are the worldly objects, the bird that eats them is the human soul (Living Reflection) and the bird that sees what his kinsman is doing is the Absolute Spirit God (Infinite Soul). It witnesses the doing of the individual soul and makes him taste the fruits of his own doings as *Niyanta* or Determiner of Destiny or the paramount disposer of the effects of his past deeds, which can by no means be avoided. This infinite soul is the real man, it is this man who observes the by-play in this great drama of life. These two birds are two souls dwelling in one body. So then we see that the Eternal Soul, or the Truth, lies as much within us as without. Hence to find truth, one is to enquire within as well as without.

When Duryodhana, the mighty Kaurava king, ordered his brother Dushasana to strip Draupadi the beloved queen of the Pandavas off her clothes, after every torment and every insult that malice could invent was inflicted on her sacred person, he set about carrying out his behest without any loss of time. The chaste queen Draupadi who was pure in body, mind and soul appealed to all courtiers for protection,

but in vein. At last finding no way of escape out of the difficulty she recoiled within herself and prayed fervently to her Lord Dwarkanath (Srikrishna) in the inmost recess of her heart to save her from the intricate situation, when all of a sudden she saw the radiant halo of light of the Infinite Soul, indicative of divine intervention, which at once dispelled the dark shroud of her anxiety and at the same time poured oil on the troubled waters ; and immediately the sluice gate of His grace is open wide ajar to deluge her all over. In the Svet Upanishad we have :—
“Those who know God The Great Maker as ever seated in the nook of created beings and as shaped and moulded by the heart, comprehension and volition, become immortal.” Thus Dushasana was totally check-mated. God is the best deviser of stratagem. Jesus said :—“When thou prayest thou shalt not be as the hypocrites are..... But thou, when thou prayest, enter into the closet, and when thou hast shut thy door, pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly.” Here one thing to be marked is that introversion or prayer within reaches the Lord of our hearts sooner than extroversion or the prayer without which is decked with an obstreperous voice or

multitude of words and vain repetition. So the effect of such a heart-felt prayer is instantaneous and indicates that if we have confidence in God, and ask Him to come to our aid in the hour of need, He will not fail to lend his helping hand in trying circumstances. No prayer is thrown away in the wind, for there is as much science in prayer as there is in the motor engine, as much science in Divine prompting as in the wireless telegraphy. Tenyson says :—“More things are wrought by prayer than the world dreams of.” A French Theologian says :—“Prayer is religion in act ; *i. e.*, prayer is real religion....Religion is nothing if it be not the vital act by which the entire minds seeks to save itself by clining to the principle from which it draws its life. This act is prayer, by which term I understand no vain exercise of words, no mere repetition of certain formulæ, but the very movement itself of the soul, putting itself in a personal relation of contact with the mysterious power of which it feels the presence....Wherever this interior prayer is lacking, there is no religion”. In short prayer is nothing but panting and struggling to disburthen one self from the troubles of life and it is the only way to be relieved. ‘It gives a great relaxation of our being from the insurgent impul-

ses and fosters the psychic attitude which allows communion with the heart of reality. Prayer is the sublimest strains that reach the Most Holy One on high'.

Whatever importance may be attached to creation, the basic principle is that the Eternal power of God is continually at work underneath it, so that the infinite system of worlds and the endless solar regions are resting entirely in His everlasting arms. So far then is the creation based on *Maya* or Ignorance. Ignorant people, not knowing the truth under-lying the creation see diversity in unity, because they have restored to the *prabittimarga*-the path that leads to activity and externality as they are instinctive beings by birth but when the divine light illumines their heart they retire from the worldstage to look for the truth, by adopting the *Nivrittimarga*-the path that leads to spiritualism and redemption. When the drooping spirit are thus invigorated with new lives the spiritual elements of men counteract their animal parts and make their lives more useful and more real; and God will lead the supplicants into true religion *i. e.*, the oneness of things. Then by this regressive or retreating process their senses lapse into mind mind into intellect, intellect into *Prakriti* or

Logos the genetrix of the countless objects of creation and *Prakriti* into *Purush*, while *Purush* (living reflection) finding no medium to stay goes back to *Purushattam*, our *Advaita*. By doing so, they reach the stage of cutting asunder the net-work of the thread of their worldly life, and ultimately become free and attain the glorious god-head, just like the silk-worm which by its own saliva or slaver makes a net work of silken thread around itself and lies buried in it until by its own efforts it cuts through the cocoon of its own making and ultimately comes out of it, transformed into a butterfly a very charming and soothing colour. Such is the case with a *Yogi* when he gets salvation. He too does away with his carnal mesh and then his disembodied spirit completely unites with the glorious fulness of the Infinite Soul. This is the right conception of *Nirvana* (Salvation). 'It is the annihilation of individuality by absorption in the essence of the over soul,' which is the highest attainable object a man can aspire after. Emerson rightly says on this point that "with each divine impulse the mind rends the rind of the visible and finite and comes out into the Infinite." This *Nirvana* is our Aeonian Home from which we come out, lead various lives of calamity in this comfortless

region through folly or ignorance with our faces turned away from *Advaita*, completely forgetting our true essence, and sojourned here for a time wending through the lowest of mineral kingdom to the highest life of man. Thus scaling the ladder of evolution we with our faces turned God-ward, by passing saintly lives, gradually return to our proper home whence we had started. This is our real realm for eternal rest, where there is neither birth nor death, nor dotage, nor infirmity, nor disease, sorrows, grief, despondency etc. In other words we have to pass through the stage of sub-normal evolution to the super-normal one before we become eligible for salvation. When we first came out from our Ancestral region we grew by hankering after things. Wordsworth says :—"Trailing clouds of glory down come, from God who is our Home." But when we began to turn our face homeward we grew by abandoning them and embraced the voluntary poverty of anchorites in quest of *Advaita*, unborn and unevolved, with a view to being one with Him. Herbert Spencer too, is said to have reached his Great Unknowable by the similar process of regression.

Rivers are bounded on both sides by their banks. But when they flew into the ocean

they became boundless. Like them supermen realise their soul's perfection in the ocean of *Advaita* with whom they unite. When a bound man's adjunct or self-hood is thoroughly wiped out by spiritual deeds he is then included in the category of superman and his soul then and then only merges in the Eternal Soul where he enjoys lasting peace and harmony. As after retirement from services a pensioner desists from all activities and leads a restful and peaceful life at home so does the delivered soul bid good by to this world for good and retreat to the abode of the blessed to enjoy eternal bliss. As new comers in this strange land we put up for a time so long its charms can fascinate us. But as soon as they are gone we become home-sick and hasten back to our permanent resident to unite with the Ensplenium (full being) or *Advaita* there.

We are but strangers here

Heaven is our home.

Paul says :—'Our citizenship is in God.' When perfection is achieved the earthly existence terminates and the citizenship in God begins. This is the true notion of salvation which is the realization of the aim of *Upasak* (worshipper) like Prithu. Different forms of salvation are :—

1. *Salokya* :—Living in His celestial abode.
2. *Sarshti* :—Enjoying the everlasting prosperity of the Lord Himself.
3. *Sarupya* :—Attaining the likeness of the Lord Himself.
4. *Samipya* :—Constantly remaining with the Lord Himself.
5. *Sayujya* :—Uniting and becoming one with the most High.

Method of Yogas



Let me now say something about the three principle methods of *Yogas* which is nothing but union of the individual soul with our *Advaita*. 'Yoga essentially encourages five forms of concentration. Its purpose is to reveal the secrets lying deep in our psychic being'. They are *Niskama-Karma Yoga* or the method of disinterested work. 2. *Jnana-Yoga* or the method of divine knowledge and wisdom. 3. *Bhakti-Yoga* or the method of divine love and devotion, unconditional reliance on an unshaken faith in God by each of which salvation can be achieved.

1. *Niskam-Karma Yoga* or the method of Disinterested work :—The anti-selfish worker must do his duty not with the object of self-fruition but for the pleasure and satisfaction of *Advaita*. He is to obey the command of *Advaita* ungrudgingly and unhesitatingly like a servant doing work for his master and not for himself, because work for self leads but to disappointment and rebirth, to stamp out the desire and ambition of life is to stamp out rebirth. 'Aim at extreme disinterestedness and maintain the utmost

serenity.' To work for *Advaita* is to serve His created beings disinterestedly. What selfless worker obtains through prayer, penance and austerity is not for himself but for the whole Universe. This way of performing his duty will eventually take him to the universal soul, *i. e.* he shall revert to his true self like *Samadhi*. It is needless to add that such selfless workers enjoy all the effects of their disinterested or desireless services, and like those that work to reap the harvest for themselves. A saint of those type clearly averts rebirth and the future bond of life and becomes a free man. *Jivanmukta*—a man who has in this life, achieved *Mukti* which is the real aim of the Vedanta philosophy *viz.*, to stamp out all Nescience by casting the mask put on by Nescience and revert to his true essence *Advaita*. '*Jivanmuktas* are those who have attained the highest enlightenment and realised the greatest truth of the Upanisadhas in life with identity in man and god.' One of the traits of a God-man is that the accumulated effects of his past deeds in all his previous lives totally parch and wither away, like fried seeds, so that he only leads his present life in an unattached capacity. Compare what Prof. James says :—
"The sense of enlargement of life may be so un-

lifting that personal motives and inhibitions, commonly omnipotent, become too insignificant for notice, and new reaches of patience and fortitude open out. Fears and anxiety go, and blissful equanimity takes their place, come heaven, come hell, it makes no difference.' So far as this life however is concerned, he lives like water on a lotus leaf, except that he is wholly and solely devoted to Him and Him only. His life being the life of non-enjoyment and self-abnegation, he has nothing for which he may be bound down for the next birth. As the will for self enjoyment is the root cause of all rebirths, he, having none, is like the kernel which is not attached to, but detached from, the shell of the cocoanut fruit, sommonly called *Kharia Narkel* or copra. Thus if a man can forego all aspirations and longings and stem the current of worldly thought by leading a life of renunciation and detachment his round of rebirths and deaths ceases for good. 'Renunciation is the surrendering of the notion of I and mine and not the giving up the work enjoined by the scripture'-Medhatiti on Manu. It does not preclude anti-selfish work but the I idea is to be eliminated from the work. 'Disengage thyself so completely from all creatures in all things which might hinder thy eternal salva-

tion.' In a word worldly enjoyment brings bondage whereas renunciation brings *Mukti* (redemption). In Prof. Starbuck's expression :—"For-sake all and have Him, or have all and loose Him."

Another characteristic feature of a delivered soul is that after his becoming free he has to continue his present life till his *Prarabdha Bhoga*, or his present life's work which he was destined to perform is over. *Prarabdha* means that every imbodyed existence with its surroundings is the outcome of one's past deeds which have become matured for fruition. This *Prarabdha* can by no means be shunned but must be worked out. The divinised man is then not responsible for what he does, because '*Karma* has lost its hold upon the liberated soul because he is above the conceit of agency.' He does everything according to the will of God, his doing is a doing of God Himself, and for whatever purposes it is done it is so done for the satisfaction of the Almighty, in as much as he has the true conception of the oneness of things in Him. He is a Godman in whom dwelleth the fullness of divinity bodily as Rajarshi Janak. He is so much imbued with the Highest Truth that it spontaneously comes out of the pores of his body to

thrill the hearts and urge the minds of those that come in contact with him. The purpose of a God man is noble and lofty, it is to prepare the world to receive the direct imprint of *Advaita* and have the divine light to glitter upon them. He takes out his existence only for the good of others, imparting invaluable spiritual gifts to them and ennobling their souls thereby, He is then able to make the right sound at the right time to make them understand that virtue is the path of God and vice that of devil. Consequently the effects of his antiseifish deeds, having completely lost their binding force, have nothing to bind him down for rebirth. After his life's work is done he forsakes his worn out body and becomes unipeded ann unhindered to disport freely in the ocean of eternal joy. He is thus cut off from the streams of becoming and his life's prison is broken once for all.

With a *Mukta-Jiva* or a delivered one union with God means equality with the Lord in quality but not in degree or power. A rain-drop falling from a cloud on an ocean is as much water as ocean water is. They are both equal in quality but not in degree. The rain drop is less in quantity therefore less powerful, whereas the ocean water is vast in quantity and greatly

powerful in effect. A God man is less powerful (*Anusvabhava*) where as God is all powerful (*Vivubsvabhava*) and all pervading. But St. John never allows us to think that God and man are one. He wants to practise the fellowship of love with God.....If God and man were two different entities this fellowship will be impossible. But God is present in the universe and particularly in man. This kinship between the human and the divine is what makes such a fellowship real.

We have *Jagat Byapar Barjam* in case of a free man. He can not create anything *i. e.* he has no hand in the matter of creation. Confucius says ;—‘I only hand on, I can not create new things.’ The God man is equal to his Lord in His Eternal form but not in power and remains therefore, as His follower, ready always to serve and minister to and follow in his train.

In India there is a firework called (*Tubri*) grab, which when ignited rises up in the shape of a tree of fire casting sparks all around. Now these sparks are tiny fires and transient and therefore less powerful in effect (*Anusvabhava*), whereas the whole tree of fire consisting of those little scintillations is comparatively much bigger

in size and more durable and powerful (*Vibhava-bhava*).

R. W. Tring says :—"He (God) is the life of our life, our very life itself, we are partakers of life of God ; though we differ from Him in that we are individualised spirit. While He is the Infinite Spirit, including us, as well as all else beside, yet in essence the life of God and the life of man are identically the same and so are one." They differ not in essence or quality ; they differ in degree. The free man wants to live in the Lord and partake of His infinite happiness like the insect that lives on fire and also lives in it and enjoy it. He is then at liberty to quit the form of religious observances and resort to inward for outward worship. His life is not subject to the laws of coming and passing away. He is quite free to follow all his inclination with impunity. Thus the perfected one reposes in the infinitude of his own highest essence. In this inscrutable essence he makes his entry to it he withdraws himself and on it he takes his permanent stand. Here his self-possession and his tranquility never fail him.

In this world no thought, no imagination, no desire and no hope-nothing goes in vain. All remain intact in this world and are taken up by

minds of the same order. Thought prompts work, but the fruit of work requires time in which to ripen. The doer himself must taste the fruit when it mellows, As you sow, so will you reap. 'Good acts, then are a kind of a insurance premium, the policy being payable in the next life.' The thought that has helped you most in life may help others; "That world" says Parker; "According to the China man's inborn notions is simply, a repetition of the present world and nothing more.... So far as the Chinese has any anticipation of future bliss, he simply contemplates a repetition of the present experiences. If he is a bad man here he will be one there; hence he conforms his conduct to spiritual good with view... of gaining human credit on earth." Now the desires and works made in one life require many more lives for their fruition and fulfilment. Thus directly or indirectly desires and deeds are the prime cause of our rebirths, so that if we give up all desires and hopes, our rebirths will necessarily come to an end and then we shall be in a position to travel along the royal road to salvation. If we can do away with our mind, the receptacle of all thoughts, we can reach the highest pinnacle of ultimate bliss. In order to do this, mind must be so trained that

it should not be occupied in the least with worldly thoughts. He who can thus annihilate the mind may be called a man without mind, for the annihilation of mind means withdrawal of the mind from the outward world of senses. But mind cannot remain a vacuum ; it must be occupied with some thought either temporal or spiritual. The former having been destroyed, it must of course be directed to the inward of man's ethical and spiritual nature.

Now the mind has been turned in the right direction and can easily be focussed on the central subject—the Infinite Soul, our *Advaita*. In this way he not only loses his mind but also loses his egoism, *i. e.* his I and my is gone. So long as this "I-am-ness" or self sufficiency remains in him, emancipation recedes farther and farther from him. The idea of self and of God cannot go hand in hand together. So long as this dual idea governs him, he considers himself quite different from God. He therefore cannot aspire after God-head which is entirely based on the doctrine of *Advaitism*. So self cannot have a different existence from the Great Lord. Self is therefore tantamount to God and not different from God. The individual Soul or the living reflection and Eternal Soul are identical. When

self thus vanishes by constant meditation on God, in solitude the soul entirely emerges in the Universal Soul and becomes one with it, just as salt dissolves completely into the water and becomes part and parcel of it. By so annihilating self through the performances of the desireless acts, final emancipation comes within easy reach. The following may be read as example of the Buddhist song of emancipation :

‘How blest the happy solitude
Of him who hears and knows the truth
How blest is harm-lessness towards all
And self-restraints towards living things ;
How blest from passion to be free
All sensuous joy to our behind
Yet far the highest bliss of all
To leave the pride which says I am’.

Of course it is very hard to annihilate self, for it clings to us till the last moment of our life. Self goeth last, The ‘I-Idea’ is what makes our worldly existence. As long as our solicitous hearts adhere to the things called I mine, and me we cannot get rid of the influence of *Maya* or illusion and hence rebirth. Jesus says :—‘He that loveth his life shall lose it. He that hateth his life in this world shall keep it unto life eternal.’ So we should let out the faintest tinge of

egoism in either thought or deed to arrive at the final goal. If this self-vanity be destroyed, then our life becomes finally free from the ties that bind us down. We must then have to give ourselves up with a spirit of resignation and learn to apply the unction of our self-effacing saint which is like the benediction received by the Catholic after prayer. It will help us to practise disinterested work, which eventually leads us into the realm of eternal knowledge and wisdom, effecting the union of the living reflection (individual soul) with the Infinite Soul (*Advaita*).

Jnana Yoga

Method of divine knowledge and wisdom.

As regards *Jnana Yoga*, it is very difficult thing to practise. It has many ramifications. But I shall say a few words about the essence of them all. Divine *Jnan* (knowledge is derived from (a) Agam (Holywrit) and (b) *Vivek* (conscience). By the former Sabda Brahman (sound as Brahma) is known. As a candle can partially disperse darkness in a limited space so by the knowledge of Sabda Brahma ignorance is to a certain extent destroyed, but if Absolute Brahma is known by conscience all ignorance is completely destroyed as darkness is fully dispersed from the face of the earth when the sun rises. Now conscience is the voice of God in man, and it is peremptory. It knows no mitigation do this and shun that is its command. It is a spiritual instinct that lies hidden in the nook of our soul. It approves of our virtue and disapproves of our vice we must be guided by the voice of conscience and by the light of truth before our union with *Advaita* can be achieved. By some it is called the larger self. "It is wiser than the self of common experience. It inspires us at critical

moments to act better than we have known. It guides us, it tells what to do, it forewarns, it strengthens us when we are weak; and one learns awiat its moving as that of a wiser-counsellor." Its practitioner tries to solve the question: Who am I? Whence am I? What is the soul or real I? By the process of analysis and synthesis, he comes to the truth that the three bodies already mentioned are not the real I; but the soul (Living Reflection) in the mortal frame is the real I; and that this soul is as it were, part and parcel, of the Universal Soul that alone exists in forms and out of forms. Compare the views of Sankaracharya and Ramanuja regarding the soul:—"The Vedanta of Sree Sankar and ultimately all through the Vedanta of Sree Ramanuj picture the soul as so dependent upon God or so lost in Him that there is no place left for real individuality and gennine responsibility and freedom". Fundamental notes of the Vedantists ethics is *Abheda* (absence of difference). So there can be no real existence of anything else besides it. Therefore it is evident that the universe has come into existence by gradual evolution from the All-Pervading Spirit and that it will dissolve again by gradual involution into that Great Spirit God, Our *Advaita*.

The creation of this universe and its destruction are, as already said, a Law of Nature and they will be repeated *ad-infinitum*. After undergoing innumerable previous births in the shape of animate and inanimate objects, human beings, the masterpiece of creation, come into existence from that parent stock, our *Advaita*. A few more words may be added here as to how the human being comes into existence. We find in the Chhandaggya Upanishad that those who performed religious sacrifices or other rituals make for *Chandraloka* after their death. There they enjoy heavenly bliss when the effects of their virtuous deeds come to an end they descend to the region of clouds, where they stay till they fall to the earth along with the rain drops. Then they dwell in edible again. After this they find their way to the bodies of men who eat them and pass through their sperm into the uterus of women there they mix up with the menstrual blood to form embryo which will see the light in due course of times as babes. They continue their lives journey till they pass away after finishing their career. We find in the Brihadaranyaka :— *Punyah bai punyena Karma-na vabati, papa papena, i. e.*, man may obtained bodies of God and semi Gods by pious deeds and

beastly bodies by impious deeds. And through ignorance become subject to births and deaths, as no soul can die unless by the permission of God *i. e.*, until he gets salvation. The Stoic said :—“The only genuine good that life can yield a man is the free possession of his own soul, all other goods are lies.” Compare :—“For death we are all cherished and fattened like a herd of hogs that is wanted only to be butchered.” What is death? When all the airs (*Pran*, *Apan* etc.) passing through the arteries, veins and nerves of a body and coming out of the mouth and nostrils fail to come in again the action of the nerve system is clogged and the vibration of the senses is kept in abeyance for the time being ; also the action of all the senses terminates all at once. Thus *Apan* air unable to enter into the body and *Pran* air coming out of the mouth and nostrils for good and the action of the nerve system is then entirely at an end. This state of a being is what is called death. Death is the end of our power and energy. ‘It is the sleep of peace which the cosmic life enjoys after a period of activity’ Death is only a change of condition. It is a brief wayside rest in our life’s journey. It is the soul’s shuffling off of that gross mortal coil, the body. It is a complete oblivion of our gross body and a

passionate attachment to the new one. As soon as the desired body is transformed into the perception body like a dream body the adjunct and the ego-hood are put into the new body and then the spiritless body is called a dead body. This occurs simultaneously, just as a leech takes hold of the next blade of grass before it leaves the former one on which it rested. Similarly the soul leaves the former gross body and goes out into the Astral body, like a snake shedding its slough and gliding off in its new one. Chinese idea of death, says Parker, 'is that a man may die and come to life again; that is may loose consciousness and revive.' Confucius the great Chinese philosopher says, 'nothing about the future state, but holds that man continues, after what we call death to live on.' Dr. M. N. Sircar opines 'the stirring of life with its infinite harmonies is hushed into the Calm. Life pushes out of the Calm, and after its dance in space of time, falls back again into the Calm. Calm encircles life. It encircles space and time. Eternally the process of a birth and a forgetting goes on encircled by the perpetual Calm. The moving universe and the endless void appear and disappear in accord with the endless rhythm of the, sleep and awakening of the eternal cause.'

Does the soul die ? No, it never dies as 'it is free from all limits of personal human like existence.' It is immortal. It is like a man who forsakes his worn out garment and puts on a new one. Weapons cannot penetrate it, fire can not burn it, water can not wet it and wind can not parch it. It is such that it cannot be apprehended at all by mere cognition. Hence it appears that the body dies, but this can not be said of the soul. The most Ancient Being (*Purana Purus*) is not born and is everlasting and never dies. He can not be done for though the body can be. But in what sense does the body die ? Does it means that the ingredients of which the body is composed are totally annihilated or lost for good ? No, that can not be. The reflected soul leaves the body, when it vitality is gone. Now the cohesive force, that firmly holds together the atoms and molecules that compose the body, cease to operate and vanishes and the body is then said to be decomposed, while the ingredients merge into the Universal Soul and remain there in a seminal state for future germination. The earthly portion of the body unites with the earth, the watery portion with the water, the fire with the fire, the air with the air, the sky with the sky. Body being

matter and matter being indestructive, nothing dies in this world. What dies then? It is the name and form only, "The material world", says Pratt, "is recognised as perfectly real, but it is only the form or the body of the Supreme Spirit, who moves it and dwells within it as the world's soul or as the Logos of Greek philosophy." "The seeming annihilations of matter turns out on closer observation to be only change of state. It is found that the evaporated water though it has become invisible, may be brought by condensation to its original shape"-*Ibid.* So then life and death are mere changes of form. The poet has very well said, "we do not die,—we can not die."

We only change our state of life
 Unmoving 'mid the world's wild strife.
 There is no death in God's wide world ;
 But one eternal scene of change ;
 The flag of life is never furled,
 It only taketh wider range.
 Then let us not speak of the dead ;
 For none are dead—all live, all love.
 Our friends have only changed—have sped
 From lower homes to homes above."

The great philosopher Heraclitus says everything is changeable. H. Bergson opines, "We

change without ceasing, and the state itself is nothing but change. There is no feeling, no idea, no volition, which is not undergoing change at every moment ; if a mental state ceased to vary, its duration would cease to flow."

So ours is a life of pilgrimage to the Eternal Life. Ours is a longing for the possession of some permanent and abiding amidst the fleeting and frail. By way of comparison H. W. Dressor's criticism on the mortality of the soul may be quoted here for my reader's personal review on it. "If we have once accepted immortality as a fact, we are no longer under a necessity to account for the soul's temporal or spiritual where about. It may be that the soul can take on or put off a body at will, when it has attained full consciousness of its power. Or it may have a body of some sort eternally. At any rate, the beginning or cessation of temporal or physical is an incident which does not affect the soul as such. It is therefore absurd to try to prove my materials and temporal terms the immortality of that which never had material existence. There could be no prove of immortality but the soul's own conviction of it." It will not be out of place to add here that any creature immediately before its death takes the

shape of one that it thinks of. Lord Srikrishna says :—'*Jang jang bapi smaran bhabang tyajatyante kalebarang tang tamabaiti Kauntaya sada tad bhaba bhabitah.*' Suppose, for example an earthworm bitten by ants thinks intensely of the powerful insects ; immediately after its death it carries the impression in its Astral body and takes the new birth as an ant. It is just like a cockroach seized by *Kanch-poka* (*Sphex Lobatus*) a very strong shining insect having stings ; the former through dread and terror thinking too much of the latter, is metamorphosed into it. So also *Yogi Bharata* who had been king Bharata in his early life, and after whose name this country has been called Bharatvarsa, had to take birth as a stag, since just before his death he thought too much of a deer, kept and taken care of by him, that was saved from being drowned. As dream-sense is not independent but grows out of the pre-natal instinct, so also the knowledge of the time of departing from this world to the next is not independent ; that is it is not subject to one's self-willed action. Knowledge, action and experience and impression of previous life forcibly bring about this knowledge. Hence our *Shastras* say that our new birth is the result of the accumulated thoughts of our

previous births and according to the most prominent thoughts immediately before our death, we get our next body, mind, intellect and worldly enjoyments of various kinds ; in short, everything in our present lives. In this way higher life enlives out of lower one, or lower from higher based on the principle of thought and work ; now rising now falling through millions of narrow gates (*Yonies*) of evolution and involution passing through (*Khanija*) mineral life (*Udbhija*) plant life (*Swedaja*) germ life (*Andr-ja*) the egg born life (*jarayuja*) sac life and *vice versa*, the life runs in a groove like the gramophone style till it comes to perfection by the undivided constant contemplation of our *Advaita*. Thus if right concentration of God be in any way effected, a man is then turned God-head. 'To know the Absolute is, Schelling says, 'is to be Absolute and all the differentiations of the world necessarily vanish with that knowledge.' Jalaluddin Ruhui an advocate of sofism says :— In his *Manshir*, 'I came from the mineral to vegetable kingdom again from the vegetable to the animal kingdom and lastly from animal to man. "The Law of Karma, says Prof. Radhakissen, "tells us that the individual life is not a turn but a series. Fresh opportunities

will open to us until we reach the end of the journey. The historical forms we assume will depend on our work in the past. Heaven and hell higher and lower stages in our continuous movements." Bargson says :—"There is an internal push that has carried life by more and more complex forms to higher and higher destinies. It begins to be evident that there is some thing of the psychological order imminent in all things. Low as well as high, which feels, strives and achieves. We rise from life to thought, return from thought to life in a progressive and enrichment which is the attainment of ever higher level of reality." The best life is the last life for which the first life evolved out of the of the unmanifested plane. Dr. Buick too fully endorses the Hindu theory of evolution. Both Kapildeb and Buddhadeb have promulgated destiny, rebirth and effects of actions, both also agree that the effect of piety is ascension or prosperity while that of impiety is descension or downfall. The following extract may be compared.

"Tis deeds thy deeds both good and bad
Naught else can after death be had
Thy deeds are thine own when going hence
They like a shadow follow thee".
How does the soul leave the body ?

There are two classes of men. 1. The worldly man who is subject to rebirth. 2. The free man who is not subject to rebirth. When death takes the soul in both cases takes the *Atibahikdeha* (Astral body) and leaves the worn-out gross body by one of the ten passages. The Capillary passage just above the palate, two eyes, two ears, two nostrils, mouth, genital organ and anus. The free man's soul only gets out by the first mentioned passage and goes out by the *Archiradimargv* or luminous path, when the atmospheric air makes way for it creating a similar capillary passage in continuation with that in the head called *Brahmarandhra* or *Murdha*. It is a euthanasia. It goes through this passage up to the sun, who in his turn makes a similar path and lets the soul go up to the lunar region. The moon makes the similar path for the soul, it passes through it and goes up to the region of lighting. An angel from *Brahma* (Creator) comes down with a chariot and takes him in, when the Astral body changes into an unearthly body fit for the region of *Brahma*. Here some halt and enjoy the heavenly bliss with *Brahma* while others soar up higher and higher till they enter into the abode of the blessed where they enjoy eternal bliss. Those

that halt in the region of *Brahma* stay there uptill final dissolution when *Brahma* goes with them to the Great Lord. Those that once came into this region have never to return to this world of woes and miseries to take their birth again. Thus the disembodied spirit of a free man soars higher up farther and farther away from the trammels of the earth to the blessed region. Here they never have to taste the evils of life again, save and except that they feel pain at the sight of human sufferings on the earth below.

As regards the worldly man's soul, it is said that it cannot make its exit by luminous path. It has to come out by one of the remaining nine passages and it is subject to rebirth. It might be added here that those that make their exit by the last two passages are the greatest sinners, over whose heads the swords of Democles are ever hanging. They have to die a hard death. They die, a hellish death only to rot away like beasts. In order to make it clear as to why the moon is spoken of after the sun, it might be said that the Hindus worship their God by placing Him on the lotus throne in the secluded nook of their hearts which is enshrined by a blaze of fire (lightning region), which is again enveloped by moon, as the latter is by the sun. Of course here

the moon does not refer to the moon that we behold but it is the *Somaloka* (lunar-region) which is situated at a distance far beyond the solar region. The disembodied spirit of the free man has to travel by the luminous path first through the sun and then through the moon as described above and so on.

Those that do not believe in the metempsychosis or transmigration of the soul will say that what is written about death and soul is fantastic. They do not believe that a portion of the accumulated effects of the past deeds in a man's previous lives determines his future birth, life, enjoyment and sufferings etc. They cannot, however, satisfactorily explain the cause of difference between one born with a silver spoon in his mouth and another born an orphan, one healthy and another sickly, one comely and another ugly though all born at the same moment. They would say that it is due to Nature. Nature is their final resort. She is at liberty to do whatever She likes. According to them their Nature therefore stands condemned as partial. She favours one and disfavors that other according to Her sweet will without rhyme or reason and without referring to the individual soul's antecedent. They thus make their Nature the scape

goat of their impoverished thought power. Here I would like to quote the language of Grimm which runs thus, "there are shallow thinkers who are still so closely bound up with their personality in their brains there is simply no room left for the ides of the Ultra Mandaneness of their essence.' On's knowledge of abstruce science and philosophy is limited by one's capacity to fathom them. They do not know that this nature is distinct in each individual case. It is the outcome of the effects of individual person's deeds done in his previous lives. They came with him after death as *Sanskars*, prenatal intuition or nature which determines his present birth and regulates his life in its details. The young rhinoceros immediately after being born runs away and hides itself for a few days from its dam, lest she should lick and injure the soft skin by her sharp tongue. To explain the conduct on the part of the young one, expert opinions go to say that it is due to *Sanskar* or the impression of its previous birth. Moreover Dr. Wills said after death he made for the next world owing to some hinderance on his way he had to come back and revived. This fact was corroborated by his attending physician. Quotted from Kalaibar vedanta-bagis Paraloka-

rahasya. Here it must be added that destiny however be modified, only by austere practice of religious observances, by superhuman deligence and perseverance. The great sage Markanda was born with a life of 12 years only but became immortal by the austere practice of *Yoga* carried to its utmost limit. Now those who are of opinion that one cosmic will prevails and there is no second force to mould human life do not accept the free will theory or *Purusakar*. But this view on the face of it looks absured. If man's action in the present life has no extra effect on the forces that gave birth to individual concerned, efficacy of prayer, morality and education are simply denied. But it is a fact that man's life in the beginning is quite different from that in the end. The reason is obvious, actions done during lifetime added to though not destroy the moral forces of the previous birth (which other called predestination) the divine in us can, if utilised bring about even sudden conversion. The great sage Narada fortold that Satyaban was destined to die on the completion of one year. His clock of prediction beat the exact number of ticks when Satyaban breathed his last ; but Sabitri who was embodiment of chastity and devotion restore her dead husband to life by the

observance of religious vows and severe penances. Secondly if man cannot work out his salvation cannot make headways towards it, man the crown creation becomes equalled to a particle of lifeless stone. The truth is life that is the resultant force of the predestined forces plus the forces created by a man's actions. Man alone is given the privilege of free-judgement and free will to work out his salvation or damnation as he chooses. Compare the anecdote of "Talents" in the holy Bible. So long as these effects of man's work of both previous and present life are not quite effaced by any one of the three methods of salvation he cannot get rid of rebirth. The present world of this birth is the next world of previous birth and next world of this life will be present world of future birth. So it is clear that life and death go on far ever till perfection is achieved, when the effects of works have no more any binding force to hold him back. Hence the soul cannot come to end merely with the expiration of life and the destruction of the body. 'I am sure, says Goeta, 'that I, such as you see me here have lived a thousand times and I hope to come again another thousand times.' This can be explained on the basis of *Karma*. It is the *Karma* that brings forth the world,

and preserves and destroys it. *Karma* is closely intertwined with human being from time immemorial. It is the bondage of body, senses, mind and soul *Lokoyhym Karmabandhanh* This world is fastened by *Karma* and is also the destroyer of both. The wheel of *Karma* has created the world and by *Karma* salvation too can be attained. 'There are philosophical conceptions', says Deussen, 'unequalled in India or perhaps any where else in the world.'

There are some who may object to my using the stories from the Puranas and Upanishadas as fanciful mythologies. To them I would like to say that strictly speaking our Puranas and Upanishada are not Mythologies as conceived by westerners. Puranas means 'old events' hence it is history of old things only they are repeated once again. They are written by risis or seers of pristine purity who saw things in their true colour. They were not charlatans of thought ; they were not deceivers of men. Their love of truth was so great that did not even dream of what was not true. They never uttered a single word which was far from truth. Their fingers were never stained with holding the pen that scribbled falsehood. They never wrote anything of which they had not had clear vision

before hand through meditation and introspection by means of which the mysterise and secrets of the universe lay bare before them. In a word their hands, tongues, and brains were never polluted by false writings, false talks and profane thoughts. It was those rishis that devoted themselves to spiritual meditation in preference to mundane prosperity. It was they whose austere practices, renunciation, implicit faith and firm reliance on *Advaita* helped them to promote the cause of Hindu philosophy and spiritual sciences. Jesus said "heaven and earth shall pass away but my words shall not pass away." So did the words and works too of the rishis never pass away. What is said of the puranas is also true in the case of the Upanishads which are parts of the Vedas and therefore infallible. So then our puranas and Upanishads are not newly invented fictions containing fabulous and imaginary stories as supposed by those that do not know the true characters and nature of their authors; such 'originators can hardly be regarded as mere men' says Schopenhauer, 'as their conceptions are almost superhuman'.

Before a man can be free, by this method he has to practise the *Astangayogas* or the eight methods of *Yogas* which are thus prescribed in

our religious codes viz; *Yama, Niyama, Asana, Pranayama, Irtatyahara, Dhyan, Dharana*, and *Samadhi*. *Yama* consists in the practices of (a) *Brahmacharya*, or celibacy *Ahinsa, Satya Asyteya* and *Apratigraha*—To practise celibacy senses must be so controlled that the *Yogi* must be able to discard all thoughts about money and women and to refrain from all sorts of carnal enjoyments. It (spiritual poise) is, says Dressor, “the command by the soul by all that lies below it; and the surest way to attain it is to pick up your forces one by one, until you are master of the art of self control. Spiritual unfoldment is a natural and easy consequence when the obstacles have been removed.” It is well said that self-conquest is the greatest of all conquests. Says Lord Buddha :—

“If a man in battle conquers

A thousand times a thousand men,

And another conquers himself alone.

He indeed is the greatest conqueror.”

In this way his heart will be thoroughly purified when the light of wisdom will shine out spontaneously. (b) *Ahinsa*—He should abstain from killing any being even insects either in thoughts or deeds. Those that will be slain unjustly have the right to demand satisfaction; they in their

turn will make short work of their slayers. It is also said in the Bible "Thou shalt not kill, whatsoever shall kill shall be in danger of the judgment." (c & d) *Satya* and *Asteya*—He must be a lover of truth and honesty and rigidly practise them both. (e) *Apratigraha*—He should be careful not to cry a largess from any body.

2. *Niyama*—consists in certain fixed rules of conduct, observance and vows as atonement for sinful deeds and acts. It should be a rule with him that he must be true in words, in deeds and in thoughts as well. He must make a habit of speaking the truth, the whole truth, and nothing but the truth. In Bible we find "Teach thy tongue to tell the truth. A partial truth is no truth at all. It is worse than a deliberate lie, for lying lips are hellish. We find in the Bible: "By thy words thou shalt be justified and condemned." So mendacity should be discarded by all means. Besides being true in words he must be true in deeds and thoughts also. He should be sincere in his thoughts too. Zoroastrine doctrine says, '*Humata, Hukhta, and Hcarshata* good thoughts, good words, good deeds, these three formulae lead to redemption." Hypocrisy, duplicity, diplomacy, equivocation, ambiguity, talking ribaldry and flaunting of names and chimerical

dignity must always be shunned. They will lower and debase the human nature in their practice. Let truth be come and falsehood be banished. But if a pious life be led then man's nature will be elevated ; he is to speak as little as he can ; he should not talk unless he be asked to ; he must not be a babler and chatter box ; he who talks much must talk in vain. In this way a truthful and sincere man will easily find out the real truth. The central figure in the Universe is the Infinite Soul. This truth fortifies him in life and death, it dispels the evils of life and of delusion too and it redeems him from the abysmal depth of perdition. We find in the Bible "Abstain from all appearance of evil. Hold fast which is good."

Another rule with him must be as to how he should deal with different types of men in the world. He should be glad at the sight of a rich man and make him clearly understand not to consume the wealth nor wade in vanity but to perform the contract and that the best use of money is to set it apart for eleemosynary purpose with a view to alliviate the sufferings of humanity ; as this will lead him to the abode of the blessed where all relations loose their significance. Bali king of demons comes under

this head. Jesus says :—"The kingdom of heaven is at hand freely ye have received and freely give." So then imagination craving and thought for the good of others must not be limited but must be freely extended to all created objects. "Refuse not, pilgrim, what men ask of thee Love, Labour, Life—give all and give it free." When he meets a poor man he should not distort his face out of contempt and he should be kind to him and do good, for God loves those that do good. He should at least receive him with kind and sweet words if not with anything else.

When he comes across a villain he should greet him with a kindly smile and friendly word for it is said in the Bible "Love thy enemy", Lord Buddha said :—"Never indeed by hatred, do hatred cease here ever ; by love alone they cease here" ; He should not say to him 'Raca' lest he should be guilty of sin, but treat him with an air of cold indifference and avoid him if you can, as he makes his religion a sport and a jest ; and patiently put up with improper words if used by him ; and at the same time do not allow a mere bagatelle to stand in the way of truth. When he comes in contact with a virtuous man he should be happy and encourage him

for his piety and praise him such a way that others may follow him in his footprints. This practice of dealing with men is called *Raja-Yoga*.

Its practitioner gradually realises that the soul that is within him, the soul of which he is the manifestation, is the same soul in different beings—men, birds, beasts, vegetables and minerals etc. He who sees his own soul in all souls and all soul in his without any distinction whatever is one who truly studies his own nature and that of the soul i. e. he is endowed with the perfect knowledge of unity in variety and by means of this knowledge alone he effects his union with the Universal Soul, *Advaita*. We have in Brihadaranys Upanisada :—*Idang sarbang yadiya matma* i. e. all these objects are the manifestations of this soul. also in the Chandogoa Upanisads we find :—*Atmaivedeng sarvang* i. e. the soul is all these objects. Thus he sees the living God, the Eternal Soul everywhere. You see a tree i. e. the roots, the trunk, the branches, the twigs, the leaves, the flowers and fruits. The aggregate of all these different things taken together is what is called the tree. But the keen observer will see something more than this. He will find that the sap which its

roots suck in is taken from the earth, goes up to every part of the tree, and develops into what is called the tree. So sap is the essence of the tree and sap is water, one of the five gross ingredients which are the condensed forms of the Spirit God. Hence all material objects can thus be explained as mere transformation of the Spirit God. In fine, matter is but the visible form of the invisible spirit. "There exists around us, says F. W. H. Mayer, 'a spiritual universe and that universe is in actual relation with the material. From the spiritual universe comes the energy which maintains the material ; the energy which makes the life of each individual spirit, our spirit are supported by perpetual indrawal of this energy, and the vigour of that indrawal is perpetally changing, much as the vigour of our absorption of material nutriment changes from hour to hour.'" So, in essence they are one. In this way everything in this world will be seen to be the manifestation of God Himself. These different objects are as it were so many reflections, the shadows of the Supreme Power. By following the shadow we may reach the substance. Similarly by scrutinising these reflections a true *Yogi* can trace out the Unitary Intelligence, *Advaita*.

You may ask how the (*jiva*) the individual soul can be seen? You can not see your own face without a reflector. So also, you can see your own soul in the causal body, the reflecting medium when *Sattvaguna* prevails and *Rajas* and *Tamas Gunas* are totally effaced. Then and only then you can see the reflection of the Universal Soul there. Thus seeing your own self, you can see the Great Soul, *Advaita*. Eventually if you do away with these three *Gunas* by deep meditation, and renunciation the reflection or individual soul finding no medium or reflector to stay will fall back upon *Advaita*. To clear it still more, there is the sun in the sky its reflection in different tanks and rivers as well as different pots containing water are many. He who has never seen the sun in the sky but has caught a glimpse of the reflections, can form an idea of the real sun in the sky. Worldly objects are God's reflections. By minutely studying them we may get the idea of the Great God Himself. As one sun has many reflections, so one God has various reflections known as the world.

The instance of the sun and its reflections will clearly elucidate the subject of *Advaitism*. If the reflection be in smooth water it can be seen very distinctly. Owing to the close pro-

ximity to the reflected sun, the water looks bright. This brightness is not the quality of the water itself, but it is of the reflected sun and is attributed to the water on the contrary the property of the water is attributed to the reflected sun. If water be muddy and undulating or if there be ripples or waves on it, the reflected sun becomes obscure, oscillating and shivering into atoms, respectively, so that it completely loses its shape and size. The same thing happens with our reflected soul in the body. They both reciprocate their mutual virtues through their close proximity to each other. The animating and revealing principles of the individual soul are attributed to an inert body when it becomes visible, full of life and capable of doing works. On the other hand the properties of the body such as its birth, death, weal and woe, hunger and thirst, etc. are attributed to the individual soul when it considers itself born, dead, miserable, happy, hungry and thirsty etc. although it is above all these things. In this way the soul leads a worldly life, being influenced by *Maya*, when it becomes passionately attached to the body and identifies itself with it. Through the influence of *Maya* or ignorance the man (the living reflection), completely for-

gets his *Swarup* (true self) and his divine origin, and leads through ignorance and illusion a sordid worldly life. He is said to be bound when he is subject to rebirth.

Again, when the water dries up, the reflected sun, finding no medium to dwell in, returns to and unites with the real sun from which it comes so in the same way when the individual soul leading a life of renunciation and contemplation severs all connection with the body, it leaves it for good and unites with the Eternal Soul, *Advaita*. It must not be forgotten that the Infinite Soul reflects itself in the causal body, a combination of *Sattva*, *Rajas* and *Tamas* Gunas or energies, commonly known as *Maya* or *prakriti* or Logos. If the *Rajas* and *Tamas* energies preponderate, the reflected soul becomes obscure and invisible, like the reflection of the sun in the muddy water, as is generally the case with the worldly man. On the contrary if these two energies are brushed away by constant mediation on God, the transparent *Sattva* energy develops in the man, while *Rajas* and *Tamas* energies decline so that he can then see the divine light which reveals itself. This is *Atmadarshan* (self-observation). It is the plenitude of life. Through it he gets the

perception of the Infinite Soul and is said to be a God man, possessing superhuman power. He then dies the death once for all, never to die again and unites and becomes one with the Transcendental Spirit *Advaita*. Pluto (Yama), king of Terrors said in reply to Nachikata 'the Knowing Self, the nucleus of a man is not born nor does it die.' The great sage Astabakra says to Janakraja-*Yathi dehamprithhak kritya chiti bisranya tisthasi adhunaiba sukhi shanto bandho mukta bhabishyasi*; i. e. If you can perceive the soul by separating it from the body with a sifting enquiry, you will then have the perfect knowledge of your true entity when you will be considered a delivered soul quite free from the bondage of life. Of course the knowledge of this unification is only possible when Sattvadarsi rishi or great clairvoyant sage becomes exceptionally fortunate to be favoured with the good grace of *Advaita*. He then possesses full consciousness of everything in this universe and beyond. "Anyone, who, like myself, says, Count Keyserling, 'takes the trouble to study them seriously will come to the conclusion that it is not all imaginary that the possibility of much of it is certain and the reality probable.'" Knowing this relation of spirit and matter, spirit.

transforming into matter and matter into spirit, is all that a man has to know, and knowing it he has nothing more to know, for this knowledge involves the knowledge of Theology, Ontology, Cosmology, Teleology and the rest of them. This is in a nutshell our *Advaitism*. (3) *Asana*-seat or posture There are numerous kinds of seats, such as *padmasana*. It is of two kinds viz : (a) Free *padmasana* and (b) Bound *padmasana*. As regards free *padmasana* one is to sit with one's left foot on the right thigh and the right on the left thigh. It is the simpler of the two, but fastened or bound *padmasana* is to sit either in this way or better by putting the right foot on the left thigh and the left on the right, then catching hold of the left big toe by the left hand and seizing the right, big toe with the right hand both crosswise by the back part. But there are also many other sitting positions.

(4) *Pranayama* or Breath-control. Its simplest method is to fill up slowly one's inside with the external air through one's nostrils. One should then with hold it as long as possible and then slowly let it off trying not to take fresh air again, as long as one can. It will give one health, life & concentration.

(5) *Pratyahar* or conquest of the senses. Our

senses must be recalcitrated and redirected towards the soul which is within us. It is like a tortoise withdrawing its limbs inside its shell. The senses must encircle the soul, God *Advaita* within, as the petals of the lotus lie round its thalamus. The two eyes, two ears, nose, tongue and skin must remain encircling the living God. The eyes should enjoy His beauty, the ears should hear His sweet voice the nose should smell the perfume of His divine body, the tongue should test the offal which being surcharged with nectar brings immortality to a devotee, the touch (skin) coming in contact with His most hallowed feet which captivates him with His entrancing sweetness and makes his soul unite with the Infinite Soul ; so by this process, too, a *yogi* can realise the doctrine of one God, *Advaita*.

(6) *Dhyana* or Meditation ; we should deeply contemplate God within us after realising His existence by the process just written above. For concentration develops force that purifies the soul. 'Turn in ward and know thyself' says, Socrates. It can hardly be better explained than what Prof. James says :—"There seems to be four stages recognised in *Dhyan*. The first stage comes through concentration of the mind upon

one point. It excludes desire, but discernment or judgment ; it is still intellectual. In the second stage the intellectual functions drop off, and the satisfied sense of unity remains. In the third stage the satisfaction departs and indifference begins, along with memory and self-consciousness. In the fourth stage the indifference, memory and self-consciousness is perfected." We find in our Holy Scripture that the *Sattva Yuga* (Golden age)—It was only by meditation that God was worshipped ; in *Treta Yuga* (Silver age) by sacrifice ; in *Dwapar Yuga* (Bronze age) by adoration only and in *Kali Yuga* (Iron age) by chanting God's name so as to make the air resound with His sweet name. In this age Religion has become merely a name confined in Scripture only but observed little in practice. Verily did Jesus says" :—"Iniquity shall abound and the love of many shall wax cold." It must be borne in mind that an ounce of religious practice is worth a pound of pious theory. Wordy preaches are numerous but faithful workers are few and far between. Now a days we hear enough speaking but see little doing, as it is a wind-bag age, but mere words without work will not do. Persist in your aim which must be single and sincere and success is sure. Seek and you shall find. The

effect of concentration is far greater than one can imagine. "That power of concentration which is attained almost unconsciously under any and all conditions", says H. W. Dresser, "frees the soul from the bondage to sense. Simply to love truth to desire perfection of character and spiritual strength, is to concentrate mind. The spiritual will then grow up almost 'unconscious and unbidden' if one leads this truly normal life. And the time shall come when one will need only to open the inner eye and look, in order to see the glories of the spiritual world, if day by day and year by year one has avoided the side-paths of morbidity, ethereality, psychic pride and 'egotism.'"

(7) *Dharana* or Retention :— We must take care that our mind may not lose sight of the existence of the Living God within us. We must hold Him fast or remain deeply absorbed in His divine image. "He would hear the voice of Nada 'the soundless sound,' and can comprehend it, says, Madam H. P. Blavatsky 'he has to learn the nature of *Dharana*...when to himself his form appears unreal, as do on waking all the forms he sees in dreams ; when he has ceased to hear the many, he may discern the One—the inner sound which kills the outer : now the self is lost in self, thy self unto thyself merged into that self from

which thou first didst radiate.... Behold thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art thyself the object of thy search; the voice unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the voice of thy silence *Om Tat Sat.*"

8. *Samadhi* or Trance it is a super conscious state. 'It is an attitude of high mental-tension and concentration. It is entirely free from psychic oscillation and it is a stage of natural calm.' In his deeper moment of profound meditation a *Yogi* loses sight of the external scenery around him and is completely lost in eternal consciousness. He is then said to be in a state of *Samadhi*. It is effected by his restraining the senses and confining the mind to contemplation on the true nature of Advaita. This is the highest attainment that a *Yogi* may expect just before achieving salvation. He should be quite oblivious of the external world and fully conscious of his own soul which remains united with the universal soul, quite at repose like that of the deep sea unruffled and unagitated. It is like a river running swiftly towards the ocean and eventually flowing into it. Its water

then unites with that of the ocean and there being no difference and distinction between the two waters, the river-water turns into salt water, the two waters becoming one and the same. At this stage he has no knowledge of his own body and the world at large but only a sensation of eternal bliss the nature of which is indescribable. A preceptor's injunction to his disciples runs thus "Live neither in the present nor in the future but in the Eternal." "This giant weed cannot flower there, blot upon existence is wiped out by the very atmosphere of eternal thought." Then all distinctions are entirely blotted out. The spiritual then inheres to itself as a substance uninfluenced by any worldly object. Having no contact with the material world he has no consciousness of it at all. He, being a knowing subject himself, has everything within him and nothing outside. In this state he knows that he is one with *Advaita* and consequently without any individual consciousness of objects around him. In it, there is no duality, no subject and no object but only the oneness of things. This is *Soham* idea or the idea of Brahma and himself is identical. Compare what Prof. James quotes (in *Samadhi*). "There is no feeling of I, and yet the mind works, desireless, free from

restlessness, objectless, bodiless. Then the Truth shines in its full effulgence, and we know ourselves — for *Samadhi* lies potential in us all—for what we truly are free, immortal, omnipotent, loosed from the finite and its contrast of good and evil altogether and identical with *Atma* or Universal Soul. At this stage our love current flows with a force resulting in a *Samadhi*, when our breathing stops for the time being and the action of the mind ceases then our hearts remain fixed upon God," *Advaita*.

The trend of thought that governs a saint of this class is generally directed towards the solution of self hood and dualism ; thus he comes at last to the ultimate truth of unification. 'When he is only to lift his mind', says Dresser 'to the highest plane by the thought of oneness of Deity. In order to lift conduct to this high level one must go to the fountain source and read just one's self to the inward flow of soul life.'

Dualism

After the teaching of the great yogi Yajñavalkya to his wife Maitreyi as written in the Brihadaranyaka Upanishad, he thinks thus : Where there is a semblance of dualism there one sees the other, one smells the other, one tastes the other, one speaks to the other, one hears the other, one thinks about the other, one touches the other and one knows the other. But where dualism melts away, all is converted into the oversoul. In that case, who sees whom ? Who smells whom ? Who tastes whom ? Who speaks to whom ? Who hears whom ? Who thinks about whom ? Who touches whom ? Who knows whom ?

How can he be known by whom all these are known ? He can, however, be thus known. A yogi must naturally be fond of solitude, as it helps contemplation. He who has learnt to sit quiet for some time in seclusion, knows that he may at times forget his own body and the world around him ; if he can thus sit still for a while

in complete isolation first the outside world, next his hands, legs and other limbs slowly disappear and the current of his thoughts gradually ebbs away and finally comes to an end. Dualism slinks away, there is no idea of self or others. At this stage the great sage Narad said 'Oh Vyasa I could see then no second object. The complete obliviousness of all quickens a feeling of something indescribable. The feeling is such as is experienced by one when that one leaving the finite comes to the infinite.' If he who is absorbed in such thought could give vent to his feeling before his body dwindles away, he would dance with joy and say "Where is the world gone? It was visible to me, a minute before, but at present it is not. How strange it is"? Goethe says "Who can know Him, who can express Him, seeing, feeling, who can deny His Being?" From letter of Lowell we quote "I never before so clearly felt the spirit of God in me and around me. The whole room seemed to me full of God, The air seemed to waver to and fro with the presence of something I know not what? I spoke with calmness and clearness of a prophet, I cannot tell you what the revelation was". "I felt the perfect union," said Prof. Starbuck, "of my spirit with His. The ordinary sense of things around me

faded for the moment nothing but an ineffable joy and exhaltation remained. It is impossible fully to describe the experience...I believe I stood face to face with God and was born anew of His Spirit." "I saw no God nor had any finite organical perception, says Robert Blake, "but my senses discovered the infinite in everything." Now the yogi says to himself :—"Owing to the union of my soul with the Eternal Soul, my intellect has melted away i. e. I have come into the region beyond the range of my intellect where worldly desires and thoughts have terminated. And can hardly delineate the irrefragable certitude of Advaita. I being in the spirit have no knowledge of the world neither any thing outside as all distinctions are completely effaced. What felicity is there and what beatitude at its termination. I know neither. As during rain, hail falling into a mass of water is dissolved into it, so my mind having lapsed into the minutest particles, into the very atoms of the ocean of joy and harmony, I became quite rapt in ecstasy. 'It is delight without rise and fall, it is bliss without ebb and flow.' I am at a loss to describe by words or to think with the mind or to appraise by perception the grandeur and glory of that ocean of Brahmah, abounding with its own billows full

of nectar like joy and immortality. Being submerged into the great ocean of one indivisible delight, I am entirely nonplussed to distinguish between what is abominable and what is palatable, what is wholesome and what is deleterious, what is particular and what is universal. I have never seen, heard and understood this state ; I only remain quite dissolved in my own soul in constant rapture. 'There is a power in rapture, in momentary absorption into the life of the Universe.' I am quite transported with supreme joy. In fact, during this stage of trance when body, mind and intellect are overflowed by an inundation of joy, there is hardly anything in this world that can be compared with it." This is what is called *Brahmananda* (Transcendent bliss), which is experienced only when there is no dual thought nor any slumber says Panchadasi. It might be added here that as a dumb person after testing some treacle can not express its sweetness, so a man who has been fortunate enough to have a look at the oversoul, is quite incapable of describing the fact and the boundless felicity he had enjoyed. In the beginning seekers of God not knowing where to find Him out beat about the the bush. They do so like a musk-deer that being maddened by the smell of its own

musk run about in search of it but finds it nowhere being ignorant of the fact that it is in his navel. According to Kavar absolute purity of thought and action and implicit faith in God should be the chief aim of a bhakta. Kavar used to say "I cannot help laughing when I hear that the fish in the water feels thirsty. We are drowned on all sides by the ocean of Eternity and yet we go about hunting the Eternal Being out from one pilgrimage to another, we shall like the thirsty fish seeking for water, while lying completely within it." The fact is that He is very close to us indeed closer than our breast, nay even our hearts. Seek within and you will find Him out. In like manner a man desirous of seeking God roams about in quest of Him, but does not find Him. Simply because he is insensible to the fact that He is to be found within his body. But if body be dissected the oversoul can not be discovered there, but it must be carefully churned before the oversoul can be observed. As clarified butter remaining in the milk does no good to the cow as long as the milk is in her body but cures disease when churned from the milk ; so also God though pervading the whole body does no good to it without being worshipped within. There is the fire all over a log of

wood but if it be split into chips and splintered all through no fire can be traced out but if it be rubbed hard with another piece then the fire will come out. Similarly if this body be skillfully churned agreeably to the prescribed method of yoga the oversoul in the mortal frame can be found out. This yoga is a game to be played with the Lord of the Universe. In this game we must pledge our mind and body which we shall forfeit if we loose the game. On the contrary if we triumph we shall win the Lord. In either way our union with the oversoul is complete, the soul lapsing into the oversoul. "When this divine wisdom illumines my mind a thrilling sensation of excessive joy passes within me and a sudden spring of breeze of religious experience for the first time came to life and passed away leaving on my memory a direct message of spiritual reality. The waterfall, whose spirit lay dormant in its icebound isolation was touched by the sun and bursting in a cataract of freedom it found its finality in an unending sacrifice in a continual union with the sea; so suddenly appears to me in a luminous unity of truth. It was the same creative mind that is shaping the universe to its eternal idea, but in me as a person it has one of its centre of personal relationship

growing into a deepening consciousness. It gives me great joy to feel in my life detached at the idea of a meeting of the two increative comradeship." When this trance resulting from the union of the soul with the oversoul is gone, the sense of existence of body and mind and that of relation with the universe slowly returns, then there is no desire to move the limbs even, he feels some pangs like a free bird when it is caged again.

Tennyson says :—

"More than once when I
Sat all alone, revolving in myself,
The world that is the symbol of myself,
The mortal limit of the self was loosed,
And passed into the nameless, as a cloud
Melts into Heaven. I touched my limbs,
 The limbs
Were strange, not mine—and yet no
 Shade of doubt
But clearness and thro' loss of self
The gain of such large life as match'd
 With ours
Were sure to spark—unshadowable in words
Themselves but shadows of a shadow world".

Wordsworth says ;—

“That blessed mood,
In which the burthen of the mystery,

In which the heavy and the weary weight
 Of all this unintelligible world
 Is lighted—that serene and blessed mood,
 In which the affections gently lead us on,
 Until the breath of this corporal frame
 And even the motion of our human blood
 Also suspended, we are laid asleep
 In body and become a living soul”.

Thus our narrowness rests on the apex of pyramid of thought that this body is I or self so the self must be crucified. As soon as this narrowness and self-hood completely vanish, then we come into the full realisation of the unification of the Universe. If we can altogether filterate self from body and can live in sentiency, we shall at once from that very moment be free from the bondage of life get into the realm of eternal peace and joy. In other words, if we can scratch dualism away we will find non-dualism.

A wise saint or *Jnana-Yogi* can not rest satisfied until he has both the *Parakshanabhuti* (mediate perception) and *Aparakshanabhuti* (immediate perception). They may be best illustrated by the story of the tenth man. It runs thus :—There were ten friends. They were once going on a journey, on their way they had to cross a rough stream. They had not gone far

when the boat capsized. They, however, managed somehow to get to the land; they then set about counting to see if they were all safe. In so doing each one of them found one less. They therefore bewailed the tenth man.

A gentleman who was all along witnessing the whole incident from start to finish came forward and said "Why are you all lamenting. You need not do so. I know your tenth man. He is alive". As soon as they heard it they were beside themselves with joy. This is what is called immediate perception of the Absolute Reality *i. e.*, knowing God through the Holy Scriptures and the hearing of lectures from the spiritual guide regarding the body, the world, the individual soul and the Infinite Soul. Next they wanted to see the tenth man. The gentleman now asked to count them not omitting their own selves which they had been doing before. Now by so doing they found that they were all present there. This what is called immediate perception of the Transcendent Reality *i. e.*, seeing God in person and holding conversation with Him.

The *yogi* has to apply himself to the austere practices of the spiritual science agreeably to his perceptor's instructions. He continues to do so with implicit faith in Him (the *Guru*) till he has

direct intercommunication with the All-Holy Being. Thus we see that mediate perception is theoretical, while the immediate perception is practical, and without the Lord's mercy the latter cannot be attained. King Suratha was defeated by a rival king ; at the same time a merchant named Samadhi was expelled from his house by his own family members. They both struck into a wood-land where they placed themselves under the instruction and guidance of an able preceptor named *Medhas*. Mediate perception of God was gradually imparted to them ; but afterwards by dint of application and perseverance agreeably to their mentor's advice, *Samadhi* had immediate perception of God when he considered himself thrice blessed. They might as well say in the language of Lord Hidley 'we were men emerging from a cloudy tunnel in the light of day.' In spite of such mentor as *Medhas* was immediate perception is impossible without the grace of God. The Catholics hold the same view. A man cannot see God unless He vouchsafes to him a greater degree of vision than what is natural to man. 'Catholicism is a means to obtain the vision of God.' I would like to remark here that but for the salutary influence of an expert preceptor like *Medhas* there would have

been hardly any chance of their having such perceptions both mediate and immediate and it would have ended in smoke. Verily did Jesus say, "if the blind leads the blind both shall fall into the ditch."

The third kind of *Yoga* is the *Bhakti-Yoga*. This is the easiest of all the *yogas*. All classes of men, woman and children are eligible for its practice. But this not only the simplest but also the greatest of the *yogas*. Its greatness is due to the fact that the devotee be he a beginner or veteran will never fall from the stage which he has attained in the present life. The stage which he reaches by the practice of this system of *yoga* will continue to uplift him until he achieves salvation. Here we quote a parallel passage from Prof. Radha Kissen :—"The way of devotion is the most popular one. Sinners as well as saints, ignorant as well as learned, foolish as well as wise find it easy. Prayer, petition, fasting and sacrifice, communion and self examination are all included in the life of devotion. In its flights, *Bhakti* coincides with *Jnan* and both these issue in right *Karma* or virtuous life". In order to strengthen *Bhakti* (devotion) one is to hear or read the *Lila* or sportive impulse of Sri Ramachandra, Sri Krishna and others. This

yoga includes the new religion founded by Jesus Christ, Mahammad, Buddha, Nanak, Chaitanya and others as the saying that every age has its own book of revelation is true. Mahammad the prophet also preached the doctrine of one God. He said only to know the Supreme Lord Allah to be one and without and beyond Him there is nothing else. From the translation of Koran by Sale we have :—"He is God beside whom there is none who should be served, the Knower of the unseen and the seen. He is the Merciful, the Compassionate. He is God the Maker of all things, the Creator of all existence, the Fashioner of all images." Nanak too was a believer of one God called Wahguru. He preached the monastic doctrines amongst his Sikh disciples. He, therefore, disapproved all religious disputes among different sects. Religion of Zoroaster also professes to worship one God who is adored the name of Mazda. The Jains also believe in one God who is Eternal. Paresh-nath is said to have been the founder of Jainism and Mahabir its propagator attained the highest knowledge Kebala or Oneness of things and became a Jaina *i. e.* conqueror of carnality and sensuality. According to this doctrine salvation can be achieved by the rigid practices of honesty

simplicity, truthfulness, forgiveness, self-control and respect for animal carried to its utmost limit. 'The Brahma Samaj holds that there is one God the First without the Second.' The Arja Samaj believes in the doctrine of one God. We cannot resist the temptation of speaking a word or two about Theosophy. Strictly speaking, it is an off shoot of Sanatan Dharma of the Hindus of India. Its teachings are, therefore, closely bound up with the religions of India. Anni Basant says "fundamental doctrines, symbols, rites, precepts which are common to all, while the lesser variances are innumerable. The two most fundamental of these teachings are the immanence of God in man and the brotherhood of all men. Its secondary teachings are those which are the common teachings of all religions, leaving or dead, the unity of God." All these different branches of religious doctrines are, however, based on *Bhakti*. The chief factors of all these *yogas* are :—*Sravan*, *Kirtan* and *Smaran* (a) *Sravan*—the hearing of God's *Lila* in the phenomenal world. It was by means of *Sravan* only that Raja Parikhsit paved his way to salvation. It was he who by this means was redeemed. 'Blessed is he that readeth and heareth." (b)

Kirtan—always proclaiming the glory and power of our *Advaita* and psalm of God, His name and attribute. The self-freed Sukadeva is the best example of this category. (c) *Smaran*—Remembering God through the medium of everything in our deeds and thoughts, just like Sreemati Radhika who embraced the Tamal tree still existing in Brindaban or Brihatban, considering it to be Lord Sree Krishna by only seeing the resemblance of our Lord to the dark colour of the tree. The life of Prahlad furnished the best example of this type too. According to Baisnav cult *Bhakti* consists in *Sravan*, *Kirtanam*, *Vishnu-Smaranam*, *Padasebanam*, *Archanam*, *Bandanam*, *Dasyam*, *Sakhyam*, and *Atmanivedanam*. *Shravan*, *Kirtan* and *Smaran* are already dealt with ; *Padasebanam*—tending the feet of God ; *Archanam*—worshipping God ; *Bandanam*—saluting God ; *Dasyam* waiting upon God as a servant ; *Sakhyam*—comradeship with God and *Atmanivadanum*—self-dedication ; these are the indicetions of *Bhakti* in a *Bhakta* (devotee).

Chaityana Dev, the founder of the Vaisnav sect was the greatest advocate of this *yoga* and he prescribed that there is nothing like loudly chanting God's name ; for he emphatically preached that there is no difference between the name

and the diety named (nam and namee). If we called a man by his name he will come to us ; so by our repeating the name of God He will come to us. So let us cling to His name, then we will have a clear perception of Him for He closely follows His name. It is also found in the Bible. "In thy name have cast out devils and in thy name done many wonderful works." Hence the utility of repeating and muttering the incantations or names of God especially in this iron age is a potent factor in this system of *yoga*. At all events we must turn towards God and religion and be a true believer of Eternal God only.

By the three above-mentioned methods the end can be achieved without much ado. It is only by the process of divine love and devotion and not by elaborate and ornate services that the goal of religion or salvation is attained. Also we have *Sambandha-abhidheya-prayojanam* Relationship Means and Motive).

Sambandha or Relationship :—With whom we have our relation ? With none but the Eternal Soul.

Abhidheyam or means or ways :—What is the means to our end ? It is Divine Love and devotion.

Prayajana or Motive or End : - What is the

subject of Divine Love and devotions? To attain *Premaphala*, the effect of universal love.

With the *yogi* of this type, everything is deified. He is thoroughly impressed with the idea of the deification of the world so that the noumenon and phenomenon, the unchangeable and the changeable, the unknowable, and knowable, have but one meaning with him *i. e.*, to see God above, below, within, around and everywhere. He is endowed with the following manifestation of God. When he is well up on this system, he is made one of His courtiers. He assumes the form of God Himself and he always resides with Him ;—of course after abandoning his mortal coil.

The lives led by the milkmaids of Brindaban furnished a nice illustration of this kind. They lost and completely extinguished their own selves in the excess of their bold feeling of love which glowed in their bosom, for Srikrishna, who was the sole object of their admiration and adoration. They did not look to their personal comfort and happiness at all, but always thought how their Lord Srikrishna might pass his days in ease and felicity. In the expression of St. Paul 'love is to seek, not what is our own but what is another.' Although they remained busily engaged in

carrying on their household affairs, yet their minds were full of His thoughts, and there was a deep under current of love for Him continually at work, so that there was an incessant welling up of joy which entirely filled their hearts. Whatever they did they did for the satisfaction of the loving God Himself and nothing for their own selves. It is a wonderful self-abnegation. Thus doing nothing which has not meant for their Lord Srikrishna, they always felt His sweet presence on all sides and said in a chorus take our moments and hours and let them flow in constant praise of Thee. Take our hearts, to make them Thy royal throne. When one saw them one would think that they were, as it were, in a day dream. They seemed to be dreaming, though fully awake and conscious of Srikrishna's presence everywhere. All their concern and thought were centred upon Srikrishna ; so they entirely forgot the world they lived in. In Byron's expressions it might be said :—"I loved, I love you, for this love have lost state, station, heaven, mankind and my own esteem." Their love infatuated them to such an extent that they conspicuously over ruled the stringent bindings of society and ever remained oblivious even of their parents, of their families, neighbours, their

virtues and vices and everything that conduced to their personal happiness because they dived deep in the deep of divine love. The Taiteria says : '*Anandam Brahmano vedvan na bibhetskadachana*'. I would like to say that such love is a rarity on this side of the world. It is not confined to any particular community. There is no distinction of it. It glows as much in the heart of the poor as of the rich as much in the heart of the gaunt as of vigorous and as much in the heart of the illeterate as of literate. It is not a merchandise to be bought and sold in any market. Their love was as extensive as the starry welkin. None has found a path to control love. Dresser says :—'Only love of the best shall prove sufficiently powerful to guide me through. If I choose this path way, I may enter the inner world without fear. No influence under heaven can touch the consecrated soul.' Now from their outward expressions of the Gopies it appeared that they did not fear hell nor desired heaven but simply lived for Him and Him only. With them the world was full of Srikrishna, Lord of their hearts. They used to say to themselves, we will speak thy speech and love and think thy thought as you are the most beloved of all, you are the sweetest

of all, you are the only adorable object of all and you represent all. Such an emblem of spiritual love between the creator and the creature, God and the soul is essential for a true lover. The individual soul unites with oversoul in truest love. Kesab Sen says :—‘Love outruns all measure, even that of self-love. There is no arithmetic in true love. It is an overbearing passion, not a cold calculating principle. When it goes forth it knows no bounds.’ Love is the end of the law. In the expression of Romeo it might also be said “with love’s light wings did I o’er perch these walls ; for stomy limits cannot held love out.” Love comes unannounced and rules one’s body and soul. They are some who do not know the real import of the mysterious life led by the milk maids of Brindaban the unique *Lila* or playful consciousness played by Srikrishna, God incarnate. To throw light on the subject with a view to expunge their adverse idea I would like to add that the milk-maids love and devotion were as high as heaven itself. They, being ignorant and worldly wise, cannot realise what divine love means. God is the fountain head and culminating point of all kinds of loves and affections ; nay all thoughts and emotions too. Conjugal love, brother’s and sister’s love, parent’s

love and all sorts of love have their origin in God. Whether you love Him or not, no matter whomsoever you may love you love only Him and none else. From ignorant people God receives their loves indirectly, for they do not know that the object of love is none but *Advaita* only. They think that the various types of love have diverse peculiarities quite distinct from one another. But to a devout *yogi* they are the manifestations of God Himself, from whom these different loves have their inflow into their hearts, and into whom they again lapse.

Southey's conception of love runs as follows :

"It's holy flame for ever burneth ;

From heaven it came, to heaven returneth ;

Too oft in earth a troubled guest,

At times deceived, at times oppressed.

It here is tried and purified,

There hath in heaven its perfect rest.

It soweth here with toil and care

But the harvest-time of love is there."

More over there being no difference between the souls of *Gopies* (milkmaids) and Srikrishna who is universal Soul Himself, their love of one another cannot be called carnal. The fact that the different souls of the milkmaids loved the infinite soul of Srikrishna and Srikrishna reci-

procated the same, is but the loving of soul for soul. Thus a devotee sees unity in variety whereas an ignorant person sees plurality in singularity, hence the anomaly.

Now the import of Gopi's love or Raslila (amorous play) is found in the meaning of the syllables of the term Gopy. The first syllable Go, menas (*Indriys*) senses and the second syllable py (*Vritti*) function of the senses. Now the senses have a natural affinity for the phenomenal world outside. Ignorant people busy themselves with gratifying their senses in the enjoyments of the worldly objects around them. Thus they become slaves to their senses and not the master thereof. Jesus says :—"This people draweth nigh unto me with their mouth and honour me with their lips ; but their heart is far from me." But in vain do they worship me. Sensual love is fickle and unsteady it varies with the sweetness of charming objects around them. Verily did Rosalind remark :—"Men are April when they woo, December when they wed." Now if once the senses be brought under control and the unclean spirit be cast out of their heart by divine love then it becomes quite easy for them to love God with their whole heart and if the whole of their heart be

once focussed on God, all their earthly connections loose their hold for good. But the Gopies divine love teaches us how to subdue our impetuous senses. With a true votary it is a solemn reality which enables him to realise the unification of the Universe.

In *Raslila* (amorous play) there is a *Gopy* on the each side of Srikrishna that is, between two *Gopies* there is one Srikrishna or between two Srikrishnas there is one *Gopy* or milkmaid. In this way they made a ring of *Gopies* and Srikrishnas joined arm in arm. In the centre of this ring or circle there are Sriradha and Srikrishna. They are so to speak two in one and one in two as if they twain are one flesh. In this cyclic order they danced a mystic circular dance round the central figuro or figures. The meaning of this is that the senses must be with drawn from the worldly objects and centred round the Infinite Soul, Srikrishna in the ring shape as already described, only putting a sense on each side of Srikrishna in the place of each *Gopy*; of course the senses must perform their respective functions in the enjoyment of the Lord's company.

Keeping the sense thus engaged, the man easily conquers them and becomes their master.

He can now renounce the worldly enjoyments and by constant thought of God can soon come to the full realisation of *Advaitism*. So then the *Gopies* love teaches us how to control our senses and ride rough-shod over carnality and sensuality rather than indulging in the gratification of sensual pleasure.

We can solve clearly the problem of the Milkmaid's love if we know their original history. The milkboys and milkmaids are the companions of Srikrishna in his eternal abode, Golakdham. When He became incarnated in the areana of Brindaban He did so along with the comrades. God incarnates Himself when virtue is extremely oppressed by the sons of Belial and needs to be protected against them. Then God veiled in flesh in the likeness of man comes down from time to time to us from His eternal abode with His constant mates in cases of such emergencies and the repeated earnest prayers of down trodden virtue. The great devotee Kesab Ch. Sen says :—"World presented almost one unbroken scene of midnight darkness on all sides. A light was needed. Humanity was groaning under a deadly malady and was on the verge of death ; a remedy was needed of the age ; he appeared in the fulness of time. And, certainly

his birth was necessitated by surrounding circumstances and his life was a necessary to the demand of the age. Amidst all the struggle and turmoil the travail of an age and seeking to disburden itself the prophet is born"; and the prophet is he who is imbued with supernatural power, holiness and righteousness. Lord Srikrishna says :—'Whenever virtue declines and vice prevails, I create Myself, to save the former, to stampe the latter, to reinstitute the religion I rise from age to age'. Jesus says :—'Then shall the righteous shine forth as the sun in the kingdom of their Father.' Of all the incarnations that were, more or less partial, Srikrishna's was the perfect one, Srikrishna Himself is a supreme and absolute Lord of Lords. Above all other incarnations Srikrishna has been held as the perfect incarnation. (*Krishnastu Bhagavan Swam*) the ideal made real has been the unanimous verdict of sages and seers throughout the ages.

Tolstoy classifies love thus :—(1) Beautiful love ; (2) Self-sacrificing love ; (3) Active love. 1. Beautiful love consists in love of the beauty, of the sentiment itself, and its expression. People who love with beautiful love do not consider reciprocity one of the conditions of as-

having any influence upon the beauty and pleasure of the sentiment. They frequently change the objects of their love as their chief aim consists simply in having the agreeable feeling of love constantly excited. 2. Self-sacrificing love consists in love of the process of immolating one self for the beloved object, without any regard to whether the beloved object is the better or the worse for these sacrifices. Moreover, people who are inclined to self-sacrificing love are always proud to their love, exacting, jealous, distrustful and strange to say, desire danger for the loved one, that they may rescue him from his misfortune, that they may comfort him and even vices, that they may reform him. 3. Active love consists in the endeavour to satisfy all the needs, desires, whims vices even, of the beloved object. People who love thus seek reciprocity and not only desire happiness for the beloved object, but constantly strive to procure it for him by all the moral and material, the great and the petty means which are in their power. Tolstoy himself says :—"I am speaking in short, of love for humanity." But the *Gopies'* divine love as described above supersede all sorts of Tolstoy's love, as love for an other object is illusory whereas love for God is true and pure ;

for the former love is confined wholly to mortal being and as such it cannot bring immortality to the lovers, but *Gopies'* love being divine and centred on the Eternal Being brings immortality. According to Sophism the grace of God can be achieved through pure love only. The *Gopies* represent the natural religious instincts and impulses that lie interlaced with the individual soul. These instincts gently spring up within them by religious practices and in course of time by devotion and meditation on part of the lovers swell into what is called '*Prema*'—the highest order of love which assumes the form of Sri Radhika. So then Sri Radhika represents all the milkmaids of Brindaban; or in other words she divided Herself into various *Gopies'* forms, that she might serve her Lord Srikrishna in so many diverse ways through their mediums. Consequently the *Gopies* were nothing more than her (Sri Radha) (*Kayabuha*) bodies in which she appear through the help of *Yogamaya* who is endowed with superhuman power. Then when a lover by dint of introspection and self-examination comes to the clear recognition of the oneness of his soul he considers himself thrice blessed. It is the highest form of salvation because a devotee by virtue of his deep root-

ed love and unshaken devotion achieves an eternal life and always remains with God as one of his constant companions. In this sense *Bhakti* may be called the religion of love.

But the wise *yogi* (*Jnani*) totally denies his own self and unites his soul, *Atma*, with the infinite soul *Paramatma* completely intertwining with Him as one inseparable whole.

Christ said "I and My Father are one." Jesus set his distinct personality aside and renounced his soul altogether, teaching that self (*I*-idea) must be extinguished and eradicated completely because it is said 'whosoever shall exalt himself shall be abased and he that shall humble himself shall be exalted'. Jesus said so and he did so. He completely extinguished self, for as soon as the idea of self arises in the mind, the dual thought of self and God becomes unavoidable. So long as this idea continues no true salvation can be possible. If your will is perfectly united with God's, there will be no need to consider it, though if it be not, there will be much need to mortify it, without complete renunciation, non-attachment and selflessness, no one can avoid the woe and agony of the world. When one learns by bitter experience that in all terrestrial objects there is neither perfection nor

beautitude, one is fain to seek Him who is the Creator and Author of felicity and perfection.' In this frightful fiery furnace where everything is burnt to ashes, where the cries of misery and pangs fill the atmosphere, he only is wise and blessed who can find out the luminous Unity of Truth, the primary cause of pleasure, and discard all deceptive things which entail all sorts of agonies in this world, like the swan that takes in the milk only from a mixture of milk and water and leaves the latter undisturbed. He should then try to drink the cup of nectar to the dreg and become the possessor of true happiness by leading a spiritual life. The life can fully realise the principle of *Advaitism*, for it alone can make life pure and eligible for the entry into the realm of eternal joy and harmony.

Christ felt always that God fully occupied his whole body. Thus in the religious world, to such total self-renunciation must a man have recourse before he can fill his soul with the Spirit-God and then unite his soul with our *Advaita* and be one with Him. He who in this world of manifoldness sees that One, he who in this labyrinth of insentiency sees that sentient One, he who in this maze of shadows sees the grasp of that unknown and invisible One that

holds this world and makes it revolve in its orbit, he who in this world of names and forms see the Infinite Spirit God he alone can claim immortality.

‘Many a man finds no truth in the doctrine of immortality and completely explodes it. To such a class of men some thing must be said. He who believes in the Most High must perforce accept this doctrine. There are some people who deny next world, yet they have faith in the existence of the Supreme Maker ; for partial believers must needs go to the damation or hell. It would be as good as to believe in one part and reject the other part of the same whole.’ ‘It would be like taking half a fowl for cooking leaving the other half laying eggs’ quoted from Anandagiri Brahmasutra. If we admit the existence of the Great Lord we cannot discard the next world. If we acknowledge the next world we cannot forego the effects of our action, which we are forced by the eternal disposer on us to test ourselves. Pious deeds will therefore exhalt us to heaven and impious deeds will bring us down to hell. For ‘every act, every thought is weighed in the invisible but universal balance-scale of justice. No one can escape the divine law.’ Jesus said :—“These shall go away into the everlasting

punishments, but the righteous into life eternal." It would be like a home without a dame. 'Those that work for themselves must needs either go up to heaven or fall down into the abysmal depth of hell according as their deeds are holy or profane'; which are continually shaping their destiny. Thus they are constantly spinning their own fates, good or bad, which can never be undone. They carry with them all details of their past. No time can erase them from the ineffaceable register, nor can death blot them out. In this way man becomes the architect of his own fate. This is commonly called the inscrutable fate that governs his present life in all its details. Fate is the infallible index of the state of the man which he receives in his life from what he earned in his last. Strictly speaking a man's lot is fixed when he first sees the light. But those who by living a life of renunciation, detachment, love, charity and devotion have come into the full recognition of the oneness of the soul and the immortality of the absolute unconditional Soul *i.e.*, the back ground of every thing, pass over both the region of heaven and hell and reach the realm of Infinite Soul and completely unite with it after their lives works are fully done. 'For it is only the finite that has

wrought and suffered. The Infinite lies stretched in smiling face.'

The various methods of a devotee's devotion (*Bhakti*) are as follows :—

1. The milkmaids' deep love as mentioned above, is called sweet relation with God or (*Madhur Bhava*). He or she who loves God as a devoted wife loves her husband attains divine love which is rarity in the world. It alone will clear his path to salvation.

2. Parents' affection for their child, like that of Nanda and Jashada for Srikrishna their son filial affection or *Batshalya-bhava*.

3. Friendly relation or *Sakhya-Bhava* with God, like that of Arjuna with Srikrishna.

4. Servant relation or *Dashya Bhava* with God his master, like that of Garur with Srikrishna and Hanuman or Langur with Ram Chandra.

5. Pacific relation or *Santa-Bhava* with God, like Dhurva and Prahlad from very early childhood, those two boys were devoted wholeheartedly, to worship of Srihari or Srikrishna.

Hari is the basic and pithy formula (*Bija Mantra*) and signifies Him who steals the mind of His devotee and gives him in return the divine love. "When the mantras are properly

recited in their original forms they set up a series of vibrations that produce striking effects upon three bodies-gross, subtle and causal finally upon the spiritual welfare of the soul.' *Gayatri* is generally considered by the Brahmins the quintessence of all mantras. By the repeating these mantras a man may come to the ultimate truth. Thus he who takes the name of Sri Hari or Srikrishna (*i. e.* He who draws his mind away to Him and favours him with divine love and salvation), becomes a true devotee through the grace of *Advaita*. He is at once allowed to have access to the hitherto unknown hidden kingdom of knowledge and wisdom, and to penetrate into the realm of peace and harmony. Here he takes the ambrosia and drinks the nectar and he comes into the recognition of the doctrine of *Advaitism*. He sees Srikrishna everywhere as the film was cleared from his eyes, and therefore he has none to hate, none to fear and having unshaken faith in God, becomes calm and quiet with a spirit undaunted by any threat or oppression.

Dhruva and Prahlada, though very young were not cowed by any sort of fear, nor overcome by any kind of torture, but both of them remained hard and adamant in their will, quite firm in their absolute and unshaken faith in God, and

altogether unruffled and undisturbed in the vicissitudes of life ; for so completely did they identify themselves with the Supreme Lord that they could not have any cause of fear from extraneous objects. It is well said by a Persian poet *Khodadari chegumdari i.e.* when he has God by his side he need not fear anything. Their reliance was much like the same as found in the Bible : 'Take no thought for your life, what ye shall eat or what ye shall drink ; nor yet for your body, what ye shall put on'. They were fully aware that God sounds the depths of hearts and penetrates the thoughts of man. 'If they seek Him they will find him and will be placed in the pleasure garden, where they will be given to drink the nectar of the running fountain, if they forsake Him, he will cast them into the scorching fire to be boiled and they shall be given the drink of the boiling fountain.' So Dhruva and Prahlada clung to Him fast and looked upon Him as their refuge, strength, and patron in troubles. Consequently they succeeded in holding direct communication with God. The divine voice spoke to them in every event of their lives. Their heart was, as it were, a telegraph station, one end of the wire being in their bosoms and the other in His, so that a con-

stant interchange of messages was kept up between them. The voice of the Lord is always in the universe but only the blessed few like Dhruba and Pralhad can hear it. Hence they remained always in a state of perfect tranquility and peace of mind. By this method the votaries, having quenched all their desires and worldly aspirations and hankerings, recoil within themselves and lie quite submerged in the fathomless ocean of the Eternal Soul and become selfless, calm, quite and pacific. Out of these five *Bhabas* (methods), if a votary stick to any one of them he eventually attains salvation or immortality as others do by other methods. He then enjoys the eternal life taking the form and image of the Infinite Soul, Srikrishna who resides with His true and sincere devotees in His eternal abode, Golakdham.

There are some who are fond of criticising the uses of proper names referring to various gods as confusing. To them my reply is that various names such as Hari, Krishna, Siva and Kali etc, are but the names of *Advaita* Himself. So then instead of using these different names they might directly worship *Advaita* in their places. But in the practical field they have their peculiar uses of their own. Gold is the essence of different ornaments; yet if you want a necklace

and you ask for gold you cannot expect to get the particular ornament. Thus in the practical field names are essential.

So also the names of different gods have their particular utility. He who worship Siva, the giver of divine knowledge and wisdom is sure to gain the spiritual knowledge from Him, sooner than from any other God. In the same way every other name of *Advaita* has its peculiar use and effect. But one thing must not be forgotten, that whatever name of God a worshipper repeats in his prayer time, he must always think that the particular name is not different from *Advaita*. So Krishna, Siva, Kali, Buddha, Jesus, Jove, Allah and the others are all names of the said *Advaita*. They are not the gods of particular community but they are the gods of all communities and must be worshipped as one Eternal Being beyond whom there is no other god. 'Every God accepted by Hinduism', says Prof. Radhakrishnan, 'is elevated and ultimately identified with the central Reality which is one with the deeper self of men.' In the *Shruti* we have *Tang yatha yathopasate-tadeva-bhabati*. God will appear just in form in which you worship Him. It should not be over looked that the same principle underlies at the foundation of all

religions and therefore one is at liberty to worship god by any name one pleases. Again, there are some thinkers who with all their vast erudition are still so much under the influence of Nescience that they can, hardly see the unity in diversity of religion. They always maintain that religions are many. This idea is, of course, true so long men stick to the external forms and ways only, but the essence of religion is to know the universal God and that He is One and therefore religion is but one ; and as such man the crown of creation must leave no stone unturned to effect the union of his soul with the oversoul—*Advaita*. There is no such thing as my God or your God my God is as much your God as yours is mine. So for a true thinker religion or god can not be diverse.

‘Srimadbhagbat Gita, says Prof. Holwells, ‘is a living book devoutly read and studied and universally loved by the Hindus’. In the same book we find ‘In whatsoever manner men may approach Me, says Sree Krishna, ‘even so do I accept them ; for the path which men take from every side is Mine. In whatsoever form a devotee may seek to worship Me, in that form I confirm the faith of that devotee, even as to those devotees who worship other gods ; if they wor-

ship them full of faith, they worship Me, though their worship is not in any approved form. I never hesitate to grant their wished for objects even if they worship the mumbo jumbo of dieties not knowing that by so doing they do but worship Me as there is no other God but Me.' The derivative meaning of *Upasak* (worshipper) is that the man should take his seat near God and realise His presence. According to the Kularnab Tantra :—The worldly wise Brahmins who work for self-fruition do worship the fire God. Learned men worship God in their hearts. Shallow thinkers and common people worship images and idols, stocks and stones. But *Yogis* see god in their deeperselves. Hence instead of confusing my readers I have used different names only with a view to convincing them that they are not so many different gods but of the same Eternal God, *Advaita*.

Names are delusive so long they confuse them with the notion of diversity in unity, but *Advaitism* teaches them to guard against it and to see unity in diversity. So if any one takes a fancy for any particular name of *Advaita* he may do so, provided he thinks it to be one of *Advaita's*. Repeat and meditatate on God in any name and form you please. All forms

are simply His manifestations. By frequent repetition and contemplation of any name and form of God he will at last come to the full realisation of the Oneness of all names and forms of our *Advaita*. The very name of *Advaita* is power by itself and is such that it can bridge the gulf between the all powerful God and his creatures, between the Infinite and finite. By constantly repeating them eventually realise that God is everything. Such is the potency of name that if once uttered immediately before death the man is set free.

Ajamil the great sinner had a son named Narayan. The derivative meaning of Narayan is one who is the refuge of all mortals. That Supreme Lord—the Absolute Pilot plys his ferry boat with the choosen few in it across the Biroja, the river of life and death into the Baikunthadham, the abode of the immortals. On his death bed he called his son by the name of Narayan. Now Narayan is a name of *Advaita* and he having pronounced it just before his death was delivered from the bondage of life. It was simply due to the virtue of the name of Narayan. The property of a thing acts in all cases. Fire burns whatever is thrust into it, deadly poison kills a man when he swallows it

and so on. Thus we see Ajamil life illustrates clearly the importance of different names of *Advaita*. 'One God should have an infinity of titles', says Vishnu-Puran. The Rigveda also says, 'Him who is the One Real sages name variously'. In the Mahabharat Santi-Parva we have 'The great seers call me who am One by infinite names'.

The following stanza may be quoted for comparison :—

'Father of all in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove or Lord".

'I care not what term you may use, says R. W. Trine 'be it kindly light, providence, the oversoul, omnipotence or what ever term may be most convinient, so long as we are agreed in regard to the great central faith itself.'

Let us now speak of to the image of Srikrishna. His was a *Sachidananda-Ghana-Vigraha*, the term *Ghana* means condensed and *Sat*, *Chit*, *Ananda* are the three Upadanas (ingredients) that go to compose the unearthly and unheavenly Vigraha (image) of the perfect being of Srikrishna's *swarup* (the true entity). The *Sat*, *Chit* and *Ananda* alluded to are by rigid monas-

tic like Shanker believed to be the elemental essence of *Advaita*. But *Sacchidananda* requires some more explanations. (1) *Sat* means existence. All existence is God. God exists and none else. There is the tree, there is a mountain, there is river, there is man and so on. Here the tree exists, the mountain exists, and the man exists etc. Now the idea of existence is present in all things, and that is God ; thus all things are mere manifestations of God. He exists and they exist. Without Him nothing can exist, so it comes to this that God alone exists, and the infinite and absolute existence means the existence of *Advaita*.

Our *Advaita* is *Brahma*, (*Bhuma*), the greatest, the most High. 'And *Brahma* is not only non-moral. He is altogether actionless... unlike the many Gods. *Brahma* seeks nothing, wishes nothing, needs nothing, does nothing,—nothing, that is, except to be and His being involves 'all, this.' Hence, being actionless, *Brahma* is for the Vedantist (*Jnani*) not an object of worship, but only a necessary philosophic conception.'

Brahma is, according to *Yajnavalka*, 'is *Atma*, the unthought thinker, the unknown knower, the unheard hearer and the unseen seer.'

This Atma is the originator and firstling of everything. It is the breath of all breaths and thought of all thoughts. As from the hub and the felloe of a wheel radiate all the spokes so from this Atma emanate all the living principles and the universe with all its contents. Atma is also the basic Being beyond perception, beyond understanding and beyond everything.

Its wordly existence is only relative. There is no object except Atma or Advaita as its containeor. Stripped of Advaita the object is a nonentity. No object is therefore independent of Advaita. He is All Existence, All Intelligence and All Bliss.

In the language of Parker :—Our Advaita or "providence, without origin itself, is the origin of every thing, being without body and without palpable existence; invisible, imperceptible, spontaneous and impalpable. It cannot, being illimitable, be named or defined; and though it is itself the origin of all things, it is also none the less the scene or theatre in which all celestial, terrestrial and human events take place, Providence, accordingly, nourishes, completes and protects all things. A comprehension of providence (a part from acts) is obtainable only by faith. Providence transcends.

the power of reason and is the enduring principle of right. It knows no distinction between spirit, mind and matter, between what man calls existence and non existence ; it contains all potentialities ; it always rights itself for all changes are fleeting ; every thing, when it has served its purpose ultimately returns to the place and condition whence it emanated. Providence is incorruptible, perfect, Eternal ; without shape or feeling, only perceptible and nameable so far as it is revealed by work. Providence is always restful, yet never idle. Knows no time, limits or wants ; has no inclinations or preferences ; and absorbs or takes unto itself those who regulate their conduct by the faith in it." Our *Advaita* is the Higher Self in the finite, 'Higher Self, denotes the revelation of God in the finite soul, the instrument through which He speaks says Dresser. The finite is nothing by itself. The Infinite is everything through all that is finite." 'He is super splendens, super-essential, super-sublime and super everything that can be called says, Prof, James. In the Chandyagya we have:—*Yatra nanyatpashyati nanyat shri-noti nanyat bijanati sa Bhuma*. He is such that nothing else can be observed there, nothing else can be heard there and nothing else can be

known there. This is the true conception of our Transcendental Lord. Where there is observation of many, the hearing of many and the knowledge of many, there is the idea of littleness. What is Transcendent is immortal and what is little is mortal. As long as we remain ignorant and void of truly divine knowledge, so long we are fallible, and diverse things are simply externalised to the eye in multifarious ways ; on the other hand, if the light of divine knowledge and wisdom illumines our innerselves, we then perceive the Absolute and Unconditional God, Who is boundless and immeasurable, so that the dual thought is next to impossible. Now there is a lotus like inclosure in the body ; in its interior there is a very tiny space like the sky which is very subtle, etherial essence. We are to search for and know what is within it. This unknowable is what is *Advaita*, the *Bhuma*. *Sve Mahiminpratisthitah*. God establishes and asserts Himself by His own greatness and glory. This knowledge of the Greatest transports us to *Advaita* and then we come to perfection and become free.

The greatness of worldly objects depends on other things whereas that of *Advaita* is not dependant on anything else than Himself, in as much as in this universe there can be no other

conception than Advaita, the perfect Benevolence, the perfect Truth, the perfect Beauty. Consequently there can be no extra thing on which He may stand. He has no additional container but He Himself is His own stratum. Now the question arises how can this exalted Being be traced out? The Upanishad have given us the "Neti, Neti not this not this method. By this method of 'no function', by which we can eventually come to 'yes function'. It is but a so called 'no function' simply it is a denial for more profound yes. 'The *Neti* of Yajna-Valka reminds us of the Nescio of Bernard, of the 'dim silence where all lovers loose themselves' of Ruysbrock, of the negative description of Disnysius the Arcopagite, Eckhart and Bochme' quoted by Prof. Radha Krishnan. This unique being Advaita, remaining alone after great deluge, takes various names and forms during creation and again lapses into Himself during the great cycle.

(2) *Chit* means life, *Samvid* or sentiency, all intelligence, wisdom and knowledge too. God exists and He exists as life in all things. He exists and He knows or has knowledge of His existence. The universsl knowledge or eternal consciousness remain in tact in all four states of a

man (a) man in a wakeful state (*jagrat*), (b) a sleeping man in a state of dream (*swapna*), (c) a man in a state of sound sleep (*sushupti*), (d) *Turia* or fourth state that of Samadhi (Trance). It is the consciousness without any dimension.

(a) When a man is entirely awake he knows what he sees what he does and what he feels by the senses. This knowledge imparts to him the knowledge of all the things around him in his wakeful state ; (b) when he dreams, the knowledge remains after his nap is over and comes forward to remind him of his dream land ; (c) when he sleeps a sound sleep, the very knowledge (*samvid*) after it is over causes him to say 'I slept so soundly that I had no knowledge of anything'. (d) Where there is no scenery, nor any spectator but only the Eternal consciousness having neither any senses nor any enjoyable things in a state of supreme peace and joy.

Now the knowledge or wisdom which never fails the man in these four states is God. Therefore God exists and knows that he exists in consciousness. He also knows that he exists in (3) *Ananda* eternal joy or all-bliss This everpresent all pervading consciousness is God. Such is the image of Srikrishna, the condensed form of *Sat. Chit* and *Ananda*.

When he speak of the image, we do not mean the gross material body of clay or dust, but of *Sat, Chitam Ananda* self contained, self-conscious and self-amusing as explained above.

This is a special image for a true lover of God, who alone can see Him in this form, through His grace, without which none can see Him. Many things may exist beyond sphere of consciousness, but they must first come within consciousness, before we can know them. These we can do only through god's grace. A merely wise man devoid of love, can only come within the range of His *Jyoti*, light with which he unites himself, but cannot penetrate further and reach Him, who lies at the centre of this halo of radiant and all penetrating light. The loving (worshipper) *Bhakta* sees the image of the Spirit God every where, whereas a wise (worshipper) *jnyani* sees His radiant glow or heavenly effulgence that illumines and reveals this world of ours and innumerable other worlds.

It somewhat resembles the mysterious Routgen Rays 'lesrayons' X-Rays (which penetrates most of the visible things) discovered by the scientists of the present age. This is the same light that

we see in the sun, the moon, stars, precious stone and flowers etc. The condensed state of this light takes the various forms of seeds, out of which the phenomenal world has sprung up. It creates the world, it preserves the world and it destroys the world. The prudent worshipper obliterates his selfhood through contemplation and ultimately enters into unity with the light of *Advita*. Out of this light we have come forth and to it we shall return thus uniting the beginning and the end. This light also reveals the mystery to a *Yogi*. It too disclosed to him the true and real one that lies hidden under the universe and beyond. This light helps him to rouse the *Kulakundalini*, the snake-shapped Goddess or Annularly power from *Muladhar* basiclotus shaped sacral plexes at the pelvic arch of the vertebral column and raise Her through the *Sushumna* or capillary passage lying between the *Ira* to the left and *Pinglanari* to the right within the spinal cord, penetrating the six plexes viz : (a) *Muladhar* or the earth called Bhurloka in the Vedas and its attribute is smell. (b) *Svadhistan* or water-called Bhubarloka in the Vedas and its attribute is sap. (c) *Manipore* or fire-called Swarloka in the vedas and its attribute is Rupa, beauty or colour. (d) *Anahata* or the air-called

the Maharloka in the vedas and its attribute is touch. (e) Bisuddha or the sky-called the Janaloka in the vedas and its attribute is sound. (f) Ajnachakra or mind-called Tapaloka in the vedas and its attribute is sankalpa and bikalpa, volition or will and indecision or doubt upto the thousand-petalled lotus Sahashrar in the brain, uniting there with the Great God Param Shiva men's spiritual guide. Here flows the most delightful cerebral fluid called Sudha or Nectar, and it is the vitality or elixir of life itself. Verily it is said "Straight is the gate and narrow is the way and few there be that find it." But when he can thus unite Her with Him, he becomes endowed with the following powers and privileges. All His gross desires leave him ; all his doubts and difficulties are removed ; his life's bondage and ties are snapped asunder, so that he becomes recipient of immortality and goes beyond the cycle of births and deaths. It may be noted here that when *Kulakundalini* or the serpent like flame can be aroused at the *Muladhar* it passes through the channel called the *Sushumna* in the spinal cord and rises up. As it passes through each (chakra) plexus it vivifies it, opens the etheric centre and gives rise to superphysical vibration. Thus aroused, the Yogi

becomes fully equipped with the psychic power when he can work wonders. But a loving Yogi without going through these processes of salvation can achieve it through divine love only. In such a case there is no difference between a wise Yogi and the loving one, the former becoming the lover of God (*Bhakta*) and the latter a wise worshipper (*Jnani*). A *Bhakta* in all cases becomes a *Jnani* but a *Jnani* cannot be a *Bhakta* in every case except in the abovementioned one.

The life of Vedavyasa will illustrate the superiority of a devotee over a mere wise-worshipper. Sir Issac Newton in his modesty said he picked up a few pebbles on the shore while the vast ocean of knowledge was lying before him unexplored and uncrossed ; but our savants were all unanimous in their verdict that the great sage Vedavyasa crossed the ocean of knowledge and wisdom. Even after classifying the Vedas and writing all the Puranas, Upapuranas and Mahabharata he was hopelessly wanting in real peace and beauty. Vyasa-deba was sad and melancholy and was brooding over it to find the cause, when up came the cosmopolitan sage Narada, the greatest devotee and divine bard, who had a spirit of divination in him. He being the holy diver

in the deep ocean of divinity at once read on his face the thoughts that were then predominant in his mind and said, 'Oh saint, you need not be dejected ; I am telling you the cause of your melancholy and its remedy. It is because you rely entirely on your own power and reasoning and not wholly on God. You should attach no importance to your own merit, for it will make you proud of your wisdom and reasoning and consequently keep you at a distance from the realm of peace.

As to the remedy, you should practise *Bhaktiyoga*, i. e. love of God and complete reliance on Him, the only source of unalloyed peace and bliss, without which nobody can get access to Him. The reliance and faith must be akin to those in the Bible :—"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself." So saying, he atonce told him the secret of this *Yoga*. Vyssadeva immediately set about practising it and soon got access to the kingdom of peace and solace.

As a result, he wrote the *Srimad-Bhagavat*, the master piece of his writings. It is the

cream of all Hindu books on theology. The great commentator Madhwacharya admits that the *Srimad Bhagvat* contains the truth of the *vedas* and *vedanta* and that Vedavyasa hit upon it in his trance and it is, therefore, universally accepted as the only means of our coming to the full realisation of the essence of religion. Wise Vedavyasa full of sorrow, became an ardent lover of God, full of joy, when he turned into a devotee. Sridharswamy after quoting many slokas from the Gita, Smriti and Purans showing a lot of reasonings has established that *Bhakti* is the cause of *Mukti*.

Thus we see the superiority of an ardent lover of God over a mere prudent worshipper stripped of love and devotion, because the former after extracting his soul from vanity through deep love and devotion comes to the Lord of Lords, with whom he resides as his constant companion, to assist Him in His *Lila* or sportive impulse from age to age, while the latter effaces himself in Him through deep meditation and enter into unity with His light. One may be curious to know how the sage Narada could read the mind of Vyasadeba in his face. It may be thus explained :—Narada was not only a god-man but a sightseer too. To a

manlike him past, present, and future are not unknown. They are, therefore, called knowers of past, present and future times, i. e. Trikalajna, to whom nothing exist out of their sight. "The psychological study of man has recognised the reality of states of consciousness which over long considered pathological and has admitted their cognitive value that is to say the fact that in these states of consciousness man is able to know what he can not know in ordinary states"-says P. D. onspensky-Men see things that appear on the surface, but the sages like Narada beheld their hearts. Besides, the internal thoughts can easily be read on the face, since they are materialised on the body, especially on the face. Hence the maxim, that the face is the index of the mind, is true to the letter. "Certainly amongst mankind a conscious thought always strives and tends to externalize itself to pass from a conception to an expression"-says William Barret. It is the thought-forces that make the man. As you think, so you become. Hence the thought-forces play an important role in the moulding of human character and nature. Our present body is the outcome of the thought-forces of our previous lives. The thoughts that were predomi-

nant in our past lives have determined our present bodies. Those that will predominate in our present lives will also determine in our future bodies. 'As the flame clinging to the wind presses on into far off distance, so also the flame of our existence not laid on the spot but presses on in transmigration.' These may be modified by our current thoughts and deeds of present lives.

Ratnakara, the murderer and highwayman, had had a rough cruel and knavish body before he came in contact with Brahma and Narada, through whose magnetic influence the current of his thoughts took a different course altogether, and he at once turned into a hermit, giving up his merciless profession of robbery and homicide, and began to lead the rigid and austere life of an anchorite, thenceforth no other words than Rama the great God ever passed his lips. As a result, he has since then been known as the greatest sage, Valmiki, the author of the great Epic Ramayana, a book which is unique by itself. It contains the life history of Sri Rama Chandra, the God incarnate. But it had been written long before Sri Rama chandra incarnated himself in this world. Now the body of Ratnakara was changed into the

sober and calm figure of the great sage Valmiki, with a smiling face and very kind disposition. Similiarly we find in the Bible Saul was a very cruel persecutor to the godfearing man but once hearing the oracle he was all at once changed into a saint afterwards known as St Paul. But in the life histories of those men we find different natures and constitutions and we also see that the thought forces alone wrought out wonderful changes upon them.

Once Bijaya Goswamy a saintly man was strolling on the bank of the Jamuna in Brindaban with his disciples. He suddenly stopped and asked them to dig out the place. When they did so they found to their utter astonishment a piece of bone on which the name of Sri Hari was indented all over. On asking him they learnt it was due to his constant thought of Sri Hari during the life time of the Yogi. These internal thoughts were actualised in his body, nay in his very bones too. Modern anthropologists after many speculations and researches have come to the conclusion that various proofs even of the existence of religious and spiritual belief have been collected in human skeletons of antiquity found buried in the earth. This fact is due to the thoughts that had prevailed in the

minds of those men during their life-time. The proverb goes ; "As you think, so you become."

Thoughts never die out, They last for eternity and continue to travel in concentric waves from the centre of thought-disturbances to the infinite space and beyond, from one world to other, and so on beyond the utmost bound of human thought and conception. Receivers of the same order of thoughts receive the same waves ; while the original waves without losing their innate force rather become intensified like the relay in telegraphy. "The real world," says Prof Richet, 'sends us vibrations around us. Some of these are perceived by our senses ; others not perceptible to them are disclosed by our scientific instruments. But there are still others, which act upon certain human minds and reveal to them fragments of reality.' "Mind is the impression plate on which the emotions, influences and thoughts of others are registered, the region whence our mental images pass from the thought stage to the vibratory state and thus outward their minds and to the activities of the body". In this way the thought waves go on for eternity without ceasing. Thus the more your mind is occupied with good thoughts, the greater will be your gain. Compare

what Dresser says :—"Let nothing accumulate except open, honest, sincere, and beautiful thoughts which shall draw to them their like and prove impregnable when troublesome thoughts shall beat against them.'

If you wish to keep your youthful activity, buoyancy of spirit, joyous temperament and vivacity, health and wealth, you need only think yourself to be the master of them all, for all good thoughts will come pouring into you from the out side world, and thus occult power will be taken in from without and as result no painful thoughts may disturb your equanimity and peace of mind.

The reverse also holds good. If your mind be a hot bed of unpleasant thoughts, miseries of all varieties will occupy it ; for evil thoughts will fill your heart from the external world and your distress will know no bounds. We find in the Bible :—"A good man out of the good treasure of the heart bring forth good things ; and an evil man out of the evil treasure bring forth evil things."

The wise man is, therefore, he who discards all evil thoughts within and to whom no thoughts is better than that of God, who is the source of Eternal joy and pleasure. If you can keep

your mind engaged in the thoughts of God you will be the master of all sorts of happiness. "The thought of God by its very suggestiveness, allays all petty emotions and lifts one to a purer realm." So it is evident that what goes on in the invisible fine thought world is visualised on the gross material world. Hence the sages whose visions are perfectly cleared of all the veils of ignorance, and illumined by the brilliant light of knowledge and wisdom blended with love and devotion can see things in their true colour, which to an ordinary man appear to be full of mysticism. So the great Narad would easily read the inner thoughts of wise Vyasa on his face. Devout men like him who have completely destroyed their selves and whose I-idea has been totally effaced from the tablets of their hearts become immortal and can enter into the realm of eternal power and wisdom by their innate and implicit faith and unshaken belief in the Omnipotence and Omniscience of their Great Governor ; and the true believer is he who has a firm faith in the universal religion of *Advaitism*. The more religious a man becomes the firmer becomes his faith in the Holy Scriptures, in their rules and injunctions. The more a man realises his Oneness with the Eternal

Soul, the greater becomes his psychic power. He has only to worship the spirit God *Advaita*. The *Advaitaist* believes in immortality and lives religiously till he becomes perfectly holy and thoroughly schooled in the creed of *Advaita*. This is all that our theology teaches.

He who seeks salvation will find it in the simple doctrine of *Advaita*. Saving faith lies in a nutshell. Verily there is no creed, no doctrine but one Great Rabbi, *Advaita*. To him he is all in all. To what He is not to a man of faith. He is the wonderful force to the perfected ones. He is their preaching, scriptures, doctrine, church, mosque, synagogue, pagoda, vihara and temple ; nay salvation itself.

What is salvation but to believe, to live, to move and have our being in God Almighty ? If we believe in Him we have joy, holiness and salvation. Devout men want nothing but life in God, the life that knows no change but where eternal joy reigns supreme and they look upon worldly prosperity as mere trash and not worth having. When their senses come in contact with the object of the outer world they feel cold or warm, sad or happy. Knowing this feeling to be transitory the wise never become glad when in happiness and sorry when in misery. They

should do away with attachment to things pleasing to the senses like eye and nose etc. The feeling of happiness accruing from the perception of senses with the outer world is at first sweet like nectar but in the long run it has a baleful influence which rankles the bosom and acts like deadly poison in the system. The wise enjoy bliss among themselves and never commune with the outer world. They guard their senses from the outer world as the tortoises conceal their limbs inside their shells. The wise never become happy at the sight of a lovely scenery but think of the wondrous beauty of the creator from whom it enamates. Spinoza also holds the same view that true happiness cannot be found in the finite but in the Infinite. Their one aim is to live day and night, night and day in God, with thoughts, and deeds centred on Him alone. Thrice hallowed are they whose souls always and in all circumstances dwell lovingly in *Maheswara*, the supreme Lord, *Advaita*. Wherever they may be, if the souls dwell in all souls they are in Heaven—the Eternal God. If they can always keep themselves in the neighbourhood of God by constant contemplation, they cannot be far from Heaven, for God is their Heaven. There

is only Oneness of lives in the Universe ; this One is All Powerful, All Merciful and All Knowing-*Advaita*.

Truly it is said (*Sarvam Khalvidam Brahma*) surely everything is God. *Tattvamasi*—the highest conception of *Tattvamasi* consists in a position in which man has advanced from the finite and relative to the infinite and absolute-*Advaita*. 'But if a man duly considers that which is impermanent full of sorrow, subject to change, can he say that is mine, that is I, that is myself? on one side the eternal immutable, which is endowed with the predicates of supreme freedom and happiness that is Brahma and the Brahma is nothing else but man's own true self, where name and form cease without a residuum 'says' Hermann Oldenberg.

"I in thee and thou in me, that they be made perfect in one" says Jesus. 'God and man should be wholly united so that it can be said of a truth that God and man are one' says the Theologia-Germica. 'God became man' says Asthanasins, 'that we might be made God'. *Tattvamasi* our individual souls have their identities in the Eternal Soul (*paramatma*). The same idea we find in the philosophy, of Buddha. The doctrine of Singon (a Buddhist school of thought) is

mostly like the teachings of our vedanta philosophy. There is nothing save and except Brama (over soul). So also the singons like the vedantists say that there is, in place of Brahma, one Buddha that pervades everything animate and inanimate and beyond.

The *Bodhi* of the Buddhist and the *Chit* of the vedantist have the same meaning. Both the schools have got the same idea regarding the final goal they attain through their religion. Really the *Samadhi* of the Upanisad and *Nirvan* of the Buddhist are the same final state they reach. The Kenopanisad says the eyes cannot see it nor can speech disclose it nor can mind approach it. This fact is also clear to those who are well known with the Christian idea of union with God. Boiled grain cannot germinate. So also desireless man who has attained *Nirvan* (salvation) never returns to the mother's lap again. His appearing and vanishing *Sanaskara* or prenatal intuition is lost forever. *Nirvan* as well as *Samadhi* is beyond the regions of the words, mind and sight, i. e. it cannot be perceived by the senses. Plotonius says :—'God is neither to be expressed in speech nor in written discourse.' we find in Pali sutra *Nirvanam paramam sukham*. Again we find in Vadanta

Anandam Brahmah. God is not known by mere speech, mind and intellect. In the Vedanta we have *Brahma* as an object of perception only. There is only one God and God only and nothing but God in this universe and beyond. Also Tendai a branch of Buddhist philosophy support this view. We find in it that *Sat (Brahma)* is one but appears to be many to the external sense organs. Dr. T. W. Davis says :—"Buddha never gave us a godless doctrine" and Mrs. Rhys Davis says :—"I am convinced with Grave and Jacobi Buddha as a philosopher was entirely dependent on Kapila and Patanjali." This is truth, and everything else is vulgar in conception and thought. If our mind be surcharged and imbued with this lofty idea, we cannot help feeling that we are encircled and encompassed by the arms of the loving father and friend in whose broad capacious bosom the universe with its varied objects lies, and therefore we cannot help feeling that we are in the Holy of holies ; we shall have nothing left to desires, neither desire here nor desire here after : for our desires, whatever they may be will be centred on one focus, namely God-*Advaita*, as there is nothing else than All-Pervading Great Soul (*Paramatma*).

In the life of Vyasadeva it has been clearly shown that divine wisdom alone cannot bring peace ; it requires love and devotion too it. A bird cannot fly with one wing it requires both wings to do so. Similarly, both wisdom and devotion are two inseparable factors that are indispensable for the attainment of the highest goal—salvation. To unveil the curtain of Maya or Nescience from Atma or the individual soul is what is called *Jnapti*. When a man reaches this stage he is then eligible for *mukuti* ; or in other words to do away with all sorts of hallucinations is *mukti* or salvation which is to be ultimately achieved by means of divine love. "Love is to concentrate on Him (God) all the life forces of our soul, to make of his happiness the goal of all our desires, our actions and of our will, so that still two in essence and reality, we are only one in our common aim ; his aim and not our own. If our spirit is to be united with god's spirit, it must begin and perfect and achieve that union through knowledge and through love."

To comply with the desire of Dr. Rev. W, S. Urquhart Ex. Vice Chacellar of Calcutta University expressed in his remark reagarding my personal views on three methods of salvation. I humbly beg leave to write down as follows :—

The end and aim of the life of man is spiritual salvation or *Mukti*. It is that state of existence in which man feels his own eternal and free nature, and enjoys eternal life, eternal and infinite knowledge and infinite bliss. This is said in one word *Akhandā Satchidanandam*.....

Various paths indicated above differ only in their methods ; but all roads lead to Rome. *Rajyoga*, in the first place tells us, that man's mind is like a turbulent ocean where the surging waves of desires and passions rise and fall at every moment. Man's only business is to remove the disturbing elements and make his body and mind come to a stand still through certain physiological and psychic processes. When this is done man feels the eternal, changeless and infinite element in his own bosom. *Karmajoga* or the path of work aims at attaining salvation through non-attachment. The method is simply this, man should work without identifying himself with the consequences ; he must work for the sake of work alone and not for any ulterior gain. This ultimately leads him to a state when nothing in this world affects him and man realises that his soul is above all storms and tempests to which the common run of men is subject. This does not mean that he should

work like dumb-driven cattle. On the other hand, his *Sadhana* or practice must be deliberate and conscious.

Jnanyoga, or the path of knowledge, aims at attaining salvation through pure reasoning (i.e) reasoning guided by sincere love of truth & nothing else, it must not be defiled by individual instincts or environmental influence. The practice has three different stages. Firstly, one must hear from a man who himself has realised salvation regarding the nature of oversoul and the method of realising it. Then he must brood over the matter for himself and argue out the various disturbing factors of his mind. Then alone realisation comes; the processes are respectively called *Shravana*, *Manan* and *Nididhyasan*. An important question arises: should a *Jnanyogi* sit idle and feel satisfied with purely abstract reasoning? Not necessarily. He may say like the *Dhyani Buddha*—“*Ihasane Suduhyatu me Sariram*”. Or he may work but always in a spirit that is compatible with the assumption that he is the changeless and Eternal Soul and not the body.

The last but the most expedient is the method of devotion or *Bhakti*. It is meant for those fortunate people alone who have an unshakeable faith in the existence of an All-Mer-

ciful and Almighty Ruler over the entire creation. Man in society is accustomed to obey authority in the form of parents, teachers and masters. A Devout Yogi (*Bhakta Yogi*) firmly believes that One Cosmic will prevails everywhere and that this is God's. His conception of God is generally anthropomorphic for it is very easy for the mind of man to conceive a tangible object rather than an abstract idea. He establishes some familiar relation with the Almighty such as that of parent and child, husband and wife or master and servant and acts like a mere puppet with complete self-resignation. It is really the most advantageous method and is practically followed by the vast majority of the human race. Faith is the first thing on which the spiritual life of a devotee depends; the second is love. Spiritual love is not merely based on excited mental condition such as emotion or rapture,¹ but it demands the living presence of the beloved to be constantly preserved in the heart of the lover. Love God for He alone is pure, eternal, beautiful and good, Love him for love's sake and not for any ulterior gain such as fame and wealth or heavenly enjoyment. This love of God includes the love of human face divine and all other creatures as well. This

universal love is of paramount importance to a true devotee. We find in the Bible "Beloved let us love one another for love is God and every one that loveth God is born of God and knoweth God. He that loveth not knoweth not God ; for God is love. And we know and have believed the love that God hath towards us. God is love and he that abideth in love abideth in God, and God abideth in him...we love because he first loved us. If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? , Now the position of a devotee (*Bhakta*) is this : God's will prevails everywhere. What is the need of vain discussion and hollow egotism ? Why not fall upon His feet at once ? If salvation comes it must come only through His grace. "Ramanuj," says Proof Apaswamy, "will have nothing whatsoever to do with the doctrine that God is impersonal. His rich religious life demands a concrete personal deity as the object of devotion." Even in Upanishads (*Katha*) it is declared :—*Nryamatmabalahinenlabhya*,...He alone attains salvation whom the oversoul accepts, it can never be attained by erudition or fine arguments ? Too much reasoning puzzles the brain ; work in a

spirit of non-attachment appears at first sight to be absurd ; the mazy path of *Raj Yoga* is very difficult to follow ; the path of devotion is most suitable for men of common run as well as of superior intellect. As indicated above, the spirit of devotion, far from being opposed to the spirit of pure reason, accelerate the progress of a *Jnan Yogi*. A *Jnan Yogi* becomes a better *Jnan Yogi* by combining a spirit of prayer and devotion to the almighty. A *Karma Yogi* becomes a better *Karma Yogi* by working "ever watchful in the Great Task Master's eye." A *Raj Yogi* does well in combining the spirit of faith and love instead of passing through merely mechanical, physical processes. Whatever system of spiritual practice man may follow, he must pray through all his activities with a true spirit of devotion for the purpose of establishing an eternal fellowship with the Eternal Being. He must pray day and night "Lead Kindly light amid the encircling gloom, Lead Thou me on". It must be borne in mind that the best form of prayer is but the flight of soul to the oversoul—the flight that knows no descent. 'It is a flight of the alone to the Alone'.

Where it is said that salvation can be separately attained by each of the three methods,

it is meant that it is only possible when the first method of disinterested work leads us to second method, the method of divine knowledge and wisdom and it in its turn to the third, the method of love and devotion without which there can be no *mukti* or redemption. Kavi often repeated religion without *Bhakti* is no religion at all.

By *Niskamkarma* (desireless action) *gyana* (divine knowledge) is acquired, followed by *Bhakti* or love (devotion) after which comes *mukti* (deliverance). So it is clear that these three methods are interdependent on one another and we may practise any of them. The first method is necessary for the last two methods ; without self-application and self exertion and at the same time regulating our lives according to the rules of the first method neither *gyan* or knowledge of God nor *Bhakti* (devotion of God) can be secured. Mere *gyan* without *Bhakti* cannot lead us to *mukti* (redemption). Vyasadeba's life as already described furnishes the best example of this nature. Where it is said that an antiselfish deed brings in salvation, it is only to be understood that the *Yogi* has become not only spiritually wise but also devout to the utmost limit. Again when it is said that

Gyani has attained salvation, it is meant that he must have been *Bhakta* before he could attain it ; but a *Bhakta*, be he spiritually wise or not from beforehand, will by dint of his *Bhakti* alone becomes so, and by practising this *Yoga* with a true spirit of antiselfishness will ultimately come to salvation ; i. e. to make one with him by antiselfish deeds by divine knowledge and divine love. Thus we see these three methods eventually mingled into one that of *Para Bhakti* which brings *Mukti*.

Love is the corner stone of existence. Love is an elevating principle as well. It decorates the mind and enriches the heart, purifies the soul ultimately leads the lover to his eternal home after his sojourn here. To be saturated with love is to reside in supreme happiness. 'Love must have something to love or it is not perfect'. Love at its best and is always associated with the idea of the beloved one. Love is the ladder for a lover to get an excess to the Most High, *Advaita*. It is a net that draws in religious ethics itself and finally triumphs over all and leads the devotee to redemption ; in this sense only love is synonymous with salvation. The wife of Tulsidas the great devotee and the author of Hindi Ramayan became the immediate

cause of his renunciation and redemption. On one occasion she said. "Had you loved and served God half as much as you do me, you would have been wafted to the abode of the blessed". This was the turning point of his life. He did love and serve God, did receive his grace and was eventually let off from the bondage of life. In this way by love and devotion men may rise above the wheel of *Karma*, break through the bondage of the phenomena and attain final emancipation. Tulsi Das often used to say ;—"Lord, look thou upon me. Naught can I do of myself. Whither can I go ? To whom but Thee can I tell my sorrows ? Oft have I turned my face from Thee and grasped the things of this world ; but Thou art the fountain of mercy ; turn not Thou Thy face from me...Lord, Thy ways ever give joy unto my heart." (Quoted from Grierson)

Now the whole thing may be thus summed up :—In the religious world the value of salutation is great. If we can properly worship and bow down, or think of and rest on the Almighty and All Merciful God, we may achieve salvation without much hardship. It teaches us to be humble and low, and brings us down to the level of the dust.

A true *Advaitist* fully recognises the impor-

tance of the deification of the universe. He knows fully well that the soul which lies within us lies also within everything, even in the meanest worm that crawls on the earth, and this soul is the Infinite Soul. He, therefore, cannot but salute all things that he comes across, because he salutes not so many different objects but the Great *Advaita* that represents them all. So by saluting them he constantly thinks of the Absolute Lord, and by constant thought of *Advaita*, salvation or union with Him becomes an easy reach for him.

I have dealt with three different methods of salvation or *Nirvana*. (a) Desireless work, (b) Method of knowledge and wisdom (c) Method of love and devotion. These three ultimately become one. So different rivers have different sources, but when they fall into the ocean—their goal, they lose their different names and origins and take only the name the great ocean, when they escape once for all from the sphere of appellation and expression.

Effects of the love of God.

Now love and its kindred emotion have lively salutary influence upon our body, beautify our

countenance and enrich our voice, augment our mental power and help us to be spiritually great, for love conquers all and God is love. When love towards Gods is implanted in our mind, we shall always feel ourselves safe under his loving protection ; and this idea of safety will always keep us in cheerful mood and spirit, so it would be prudent on our part to love the Lord with all our hearts. Complete reliance on God is the golden means to avoid woes and miseries with which human life is beset.

Problem of Life.

Human life in this world of strife and struggle is but one of probation and trouble from cradle to grave. A child in the mother's womb is in an utterly helpless state, subjected to endless sufferings which are so palpable that I need hardly describe them. After his birth in his infancy he cannot even defend himself against the bites of insects, and must depend entirely on his mother and wet-nurse for food and drink. In his boyhood, his elders chastise him for his quadrumanous activity and he is therefore rightly called an urchin or imp. In his youth and manhood he is chagrined by unreturned

love and unsatiated desire. In his old age dotage sets upon him. Distress and malaise of all descriptions take firm hold on him. Thus we see that human life abounds with conglomerations of multifarious calamities from birth to death. It is harrowing and lacerating in the beginning, it is tormenting and distressing in the middle, and extremely harassing and wrecking in the end. Thus life is but one long chain of suffering from start to finish. Just as the seeds of cotton are completely enveloped by its fibres so men are surrounded on all sides by miseries for ever and ever. Jesus says :—‘In the world you shall have tribulation but be of good cheer’. Great Patanjali says :—(1) *Abidya* or false notion is knowledge of tangible things in unsubstantial ones, knowledge of purity in impurity, knowledge of weal in woe and knowledge of self in body. (2) *Asmita* is knowledge of identity of spirit with matter. (3) *Rag* or *Anurag* is transient bliss arising out of attachment for any material object. (4) *Dwesh* is hatred caused by generation of distress for the attachment to a particular object ; (5) *Avinibesh* is fear for death which is common to both literate and illiterate persons. These are the five kinds of sufferings which are the qualities of the mind.

Total annihilation of misery is what is called *Mukti* (salvation). Lord Buddha also realised and broadcast this truth amongst people. He would say "Nirvan (Salvation) can hardly be secured unless and until you can full well stem the tide of the rapidly rolling stream of worldly concern. Each tick of the apathetic pendulum of the clock is ever shortening the seconds of life and each throbbing of our heart reminds of our marches to the Great Threshold of the Grave where all woes and sufferings terminate. Thus life is being full of poignant sufferings people cannot rest satisfied with simply remonstrance against the blows of fate but busy themselves finding out a solution of this very grave problem of life. "To enter on the religious life is to terminate the struggle. That not which constitute the beginning of the religious life. Call it faith or trust or self surrender or what ever name you will—there is enveloped the identification of the finite with a life which is eternally realised." Now the cause of all such sufferings is, however, *Abidya* 'If the first cause,' says Lord Buddha, 'be removed on which the chain of effects hang, ignorance becomes extinct and everything which arises from it collapses and all sufferings are overcome.' So the

remedy lies in the knowledge of Self, and to know the Self is to eschew all adjuncts and corporeal enjoyments that he may be fully aware of the fact that he is none but the vicegerent of the Almighty Lord. Sir Oliver Lodge says :—
“We are each of us larger than we know.”

Oh radiant one ! Shake off Thy slumber, throw off Thy lethargy and cast off Thy inactivity, arise Thou Who art ever holy, Thou Who art immortal Thou Who art no little man, but Thou Who art as powerful as *Advaita* manifest Thy inherent qualities Thy true nature. We find parallel passage in Swamy Viveknanda's writings, ‘Rise Thou effulgent One rise Thou Who art pure, rise Thou birthless and deathless. Rise almighty and manifest Thy nature. This is what *Advaita* teaches. If the little man, the bound man fully appreciate the scope of this teachings his power then becomes almost illimitable and when he fully realises the significance of the Oneness of our individual soul that is at the back of everything, he then like the silk worm turning into a butterfly, unites with the force pervading the universe and becomes one with our *Advaita*, where there are no tears and wailings of any denomination. As the birds leave the tree which is about to fall down into the water below and fly higher

and higher up in the sky, so the delivered souls forgoing all weal and woe of lives soar up into the highest region where eternal joy and peace reign supreme.

There are generally three kinds of miseries or pangs, commonly known as *Tritapas*, (three miseries) (1) *Adibhutik* :—The troubles that come upon us from all beings, as from snake, birds and other beasts and the like. (2) *Adhidaivik* :—The troubles that come upon us from supernatural agencies and natural forces from the influence of the stars in the Zodiac ; as from cold, heat, storm, rain and lighting etc. (3) *Adhyatmik* :—the troubles that are divided into two classes (a) physical such as cough, fever, piles, eye disease and dropsy etc. (b) mental such as fear, anger, hatred, envy and passion.

Hence spiritual knowledge, the knowledge of the Universal soul or *Advaita*, is the only thing that can remove all these sufferings and lead us to immortality. Surely he who imparts spiritual knowledge is the best benefactor of mankind, for by so doing he keeps us aloof from *Tritapas*. You may give food, clothing and money to the needy and they can relieve them for a time, but to help a man with spiritual knowledge is to do him a yeoman's service.

His spiritual teacher will show him his own soul and the Eternal Soul and teach him how to unite one with the other. Following passage may be compared :—“These were no mere teachings but the morality indicated by them has turned the actual life so deeply that self sacrifice for the sake of one’s ideal has become the spirit of our national life’. says Prof : Anesaki of Imperial University Tokio :—but “whoso-ever shall do and teach them the same shall be called great in the kngdom of heaven. says Jasus. ‘He that hath ear let him hear.” When a man reaches this stage he will then thank his stars and say “I am *Brahma* or *Advaita*.” To him everything appears to be full of joy and amusement, for with *Advaita* there is nothing but immeasurable pleasure. Kabir was very often fond of saying’ :—‘I utter His name and whatever I see, it reminds me of Him ; whatever I do it becomes His worship. Wherever I go,’ I move round Him. All I achieve is His service ; when I lie down, I lie prostrate at His feet.’

The principle of Advaitism or universal theism must, therefore, be often contemplated and often recollected. It must be often heard and often repeated within till it enters into the very

core of our hearts, leaving a permanent and indelible mark there. It must be repeated till it penetrates into our brain so that we never forget it. It must be repeated till it tingles every drop of blood that runs through our veins, till it becomes one with our constitution, so that our whole system may undergo a thorough change. When our innerself has undergone such a marvellous change, it becomes easy for our preceptors to deliver us from the devil-dance, i. e. the eddies of life, entailing births and rebirths, and help us to unite our lives with the Infinite Life—our *Advaita* who is the background of everything nay, who is beyond everything, far away beyond the horizon which recedes further and further away beyond the utmost limit of human conception, where old Ulysses continually advanced in search of truth and yet still beyond where all phenomena have completely vanished, and naming dissappeared, save and except the *Advaita*, Absolute and Unconditional God in the state of eternal joy. So then we must not forget to repeat the beautiful name of our *Advaita* as often as practicable. What is the use of the tongue that does not always recite His sweet name? Is it not as useless as that of a frog? What is the use of the nose that does not breathe at

each inhalation and exhalations. His endearing name? Is it not as good as the bellows of a smithery? All these doctrines point to the importance of the principal of *Advaitism*.

Now let us throw off our petty differences in religion and eagerly embrace the Universal religion of Monism where all disputes and conflicts of doctrines are broadened out into harmony. 'There is hardly 'says Miss Underhill, any wide difference between Brahmin, the sufi- or christian mystic at their best'. Hermann the German theologian holds the same view. As in the swelling chorus of all the different music there is consonance in the midst of seeming dissonance, so in the midst of heterogeneous religious doctrines why should there be not homogeneous elements in the essence of religion?

Now we can have no controversy with any religionst or sectarian. Polythism is impiety, give no patner to God, for *Advaitism* teaches love, charity, forgiveness, faith, self-resignation, devotion and to walk blamelessly in all the commandments of the Lord and above of all, the Oneness of religion. Compare what W. Bender says :—"All religious views of life are anthropocentric." 'Religion is that activity of the

human impulse towards self-preservation by means of which man seeks to carry his essential vital purposes through against the adverse pressure of the world by raising himself freely towards ordering and governing powers when the limits of his own strength are reached." What is *Advaita* in Vedanta, *Paramatma* the Eternal Soul in the Upanishads, *Purusha* in Sankhya, *Sakti* or Mother *Durga* or *Kali* in *Tantra* or occult scripture, is Christ to the Christian, Muhammad to the Muhammadan, Moses to the Jew, Buddha to the Buddhist, Arhart to the Jaina, Karta to the logicians, Karma to the Mimansakas, Vishnu to the Vaishnavas, Ganapati to the Ganapatyas, Siva to the Saivas, the sun to the Sauryas and so on? Of course, this is henotheism. But love supersedes everything. You should worship your Lord of lords with a spirit of devotion and love. "Love the Lord thy God with all thy heart, with all thy mind, with all thy soul and with all thy strength and love thy neighbour as thyself." This simple doctrine of love of God and of man will harmoniously knit together the hearts of men of different castes and creeds upon this globe.

The variety of the world's doctrines is simply depressing and gloomy. Do not care for doc-

trines. Do not care for dogmas or sects or churches or temples. Religions are not antagonistic to one another. They have only taken diverse forms of the universal religion of *Advaita*. This universal religion is the lasting religion of the world, it has been going on for eternity and will continue even after the dissolution of the universe when new creation takes place. This universal religion evolves in different forms in different countries; but they are merely the ramifications of this universal religion of *Advaita*. Hence the so-called polytheism is a mere Babylonian jargon only to confuse people in their right conception of what is called religion. Compare what Prof. James says:—"Over this point, pantheism and theism, nature and second birth, works and grace and *Karma*, immortality and reincarnation, rationalism and mysticism, carry on inveterate dispute." The same writer elsewhere says:—"Upholders of the monistic view will say to such a polytheism that unless there be one all-inclusive God, our guarantee of security is left imperfect. In the Absolute and in the Absolute only, all is saved." It is a mere picture of combat of all against all. Each doctrine leads its believers but to the ultimate goal,—Salvation. From such

multifarious doctrines, from such never-ending battles of ideas with different shades of thinkers, however, it is very hard to come to unity in religious matters, although they shoot forth from the same stock and ramify in various directions. Loose straws do not make a sheaf. But each is trying to teach the same thing, the distinction being largely in system, still more in language. At the bottom, all sects and all religions have the same purpose. The religious life does not depend upon dogmas. As the vast ocean has but one taste, namely that of salt, so *Advaitism* has but one taste, namely that of oneness of God, nay Oneness of things. Attention is not to be diverted from the main issue. I, on the other hand, have not the least intention to enter into controversial points on religious questions ; I deal, as far as practicable, with the cementing principle thereof on a common basis. I, therefore, earnestly beseech my brothers to set up a religious league of humanity at large and accept the universal love of mankind and the oneness of things our *Advaita*. Compare what Prof. Radhakrishnan says :—"If the whole race of men, in every land, of every colour, and every stage of culture, is the offspring of God, then we must admit

that, in the vast compass of his providence, all are being trained by his wisdom and supported by his love to reach within the limits of their powers the knowledge of the supreme." Theology being nothing but the philosophy of religion, we can then have none to fear, none to hate, nothing to ridicule, nothing to discard, but only to embrace our *dvaita* and ultimately to be one with him. This philanthropic feeling will create a universal kinship, will mould all into one heart and inspire them with the same spirit of doing their duty for the common cause. It will then be a new era in the religious history of the world. To scrutinise the universal religion of *Advaita*, throw a very powerful searchlight on it, analyse and dissect it with the sharpest surgical knife till you find out the truth, and accept it only when it appeals to your reason.

Verily "It is said—thoughts fight with thoughts, out springs a spark of truth from the colision of the sword and shield, since by reasoning conflicting consciousness can settle these differences".

In this connection it may be said about pantheism, the religion of the nature worship-

pers, which has been the subject of so much ridicule, that it seems it can hardly be the faith of a true *Advaitist*. Of course, they worship the combined forces and laws that govern and regulate the universe. Thus they directly or indirectly worship *Advaita* who manifests them (forces and laws) all. Pantheism is commonly defined as a "doctrine which refers all phenomena to a single, ultimate constituent or agent, the opposite of Dualism. It identifies God with the entire universe, which beholds Him in the movement of the tiniest insect or in the lustre of the brilliant gems, in the mind of a Socrates or in the brain of a Newton, as one universal existence, working from within as an all-pervading omnipresent power and not from without as an anthropomorphic person". Kirtikur says;— "There is no religion from Indian Brahmanism unto English Protestantism, nor philosophy from Thales to Hegel, which might not be called pantheistic. And it is difficult to understand why Christian writers should be so much in dread of pantheism. Does not the teaching, of Jesus himself, 'I in thee and thou in me, that both may be made one', amount to pantheism? We also find in the Bible, "Whither shall I go from

thy spirit or whither shall I flee from thy presence ? If I ascend up in heaven, thou art there ; if I make my bed in hell, thou art there also ; if I take the wings of the morning and remain in the uttermost parts of the sea, even there also thy hand leads me, thy right hand shall hold me.' Again, 'Am I a God at hand, saith the Lord, and not a God afar off :—Can any hide himself in secret places that I shall not see him ? saith the Lord', 'Do I not fill heaven and earth, saith the Lord.' 'In God we live, move and have our being.'

All these are nothing but pantheism.

Another writer, C. Liddon, equally non-patheistic in his views, says :—"The great attraction and strength of pantheism lies in the satisfaction which it professes to offer to one very deep and legitimate aspiration ; it endeavours to assure man of his real union with the source of his own and universal life. It is this profound idea, this most fascinating allurements, that can alone explain the empire which in various ages and under various forms pantheism has wielded in human history".

Xenophanes, Parmenides and Zeno, like Vedantists, hold that All is One and nothing beyond this One exists.

Hence I cannot but admire Carlyle, the author of *Heroes and Hero-worship* the true *Advaitist* who has clearly shown that the nature-worshipper does not worship the mere image, but the central halo of light, the light of *Advaita* in it. Similarly the image or idol-worshippers have a ceremony of *pranpratishtha*, i.e., they invoke the spirit-god in the central halo before they worship it. Thus they pass from images to reality. The great devotee Raghunath used to vividly see the Lord Srikrishna in the stone image of Govardhan. It is also said that the great Greek sculptor Pygmalion perceived life in a marble statue of his own make. The human mind is particularly apt to meditate God in idols, images or pictures, as it remembers them naturally enough. The Catholics like the majority of Hindus believe in the personal God. It is to facilitate the meditation of an *upashak* (worshipper) that the form and image of the formless and shapeless spirit-God, who has no second and who is all alone, has been contemplated. Votaries can hardly accomplish their object by adoring the spirit-God who has no form and image. So God assumes a form and image in conformity with their prayer, and can also remain without it in His true essence as well. Thus they

pass from image to reality. Those that do not know the secret of pantheistic doctrine and idolatry will find fault with them. Consequently the controversy about true religion is entirely based on ignorance, and for true understanding we must give up all pettiness, narrowness, bigotry and fanaticism and schism in religion. *Advaitism* being founded on boundless compassion and loving kindness teaches us equality, fraternity, and the liberty of mankind.

1. The aim of *Sankhya Darshan* is to make an end of three kinds of troubles, as already written, through the discrimination of *Purusa* and *Prakriti* ; 2. The aim of *Nyaya Darshan* is to attain salvation through the acquirement of right knowledge of the sixteen terms, viz :—*praman*, *Prameya* etc. By right knowledge of things, false notion (*mithyajnana*) is destroyed. By the destruction of false notion, error (*dosha*) is destroyed. By the destruction of error, selfish activity (*pravritti*) is destroyed. Through the destruction of selfish activity rebirth is stopped. Through the stoppage of rebirth misery comes to an end ; when all miseries are over the result is salvation (*shreyas*). Gautama's Logic is the first of its kind in the world and his syllogisms are similar to those of Aristotle, 3. The motive of the

Vaiseshika Darsana is to achieve progress and final emancipation. The atomic theory was first propounded by Kanada in his science. It is the sequel of piety (*Dharma*). 4. The object of *Mimansa Darsana* is to attain *beatitude* by performing sacrifices and other deeds according to the injunction of the Vedas. 5. The object of *Patanjala or Yoga Darsana* is to effect the entire suspension of the function of the mind. Its primary effect is salvation and its secondary effect is the achievement of the supernatural powers, viz, (a) *Anima*—extreme minuteness or invisibility ; a yogi can make himself invisible and again visible as he likes ; (b) *Laghima*—extreme lightness or incorporeality ; (c) *Prapti*—attaining or reaching anything, as illustrated by the power of touching the moon with the tip of fingers ; (d) *Prakamya*—the fulfilment of every wish ; (e) *Mahima*—illimitable bulk ; (f) *Ishita*—supreme dominion over animate and inanimate nature ; (g) *Vashita*—the power of enchanting or changing the course of nature ; (h) *Kambasita*—the accomplishment of every promise or engagement, which can be done by the *Astanga* or eight kinds of Yoga as already described. 6. The chief aim of *Vedanta Darsana* is to

realise the true nature of *Advaita* who is *Nitya Suddha* or ever holy, because He is ever free from Nescience ; *Nitya Buddha* or ever conscious, because there is no inertness in Him at any time ; and *Nitya Mukta* or ever free, because He is never bound in His so-called mundane existence. It is accomplished by the destruction of illusion through *Jnana Yoga*, according to the monastic schools of Vedanta, or by *Bhakti Yoga* according to the dualistic schools of Vedanta.

Mimansa Darsana has reposed after solving the problem of *Karma kanda* (personal deeds which is best explained in these few lines :—
 “My action is my possession my action is my inheritance, my action is the womb which bears me. My action is the race to which I am akin, my action is my refuge, what appears to man to be his body is in truth the action of his past state which these assuming from realised through his endeavour, has become endowed with a tangible existence.” In a word *Karmakanda* speaks of works done for self-fruition. The *Nyaya* and *Vaisesika Darsanas* have rested after determining the true nature of the soul as apart from the body based on the beginning of *Jnana Kanda*. The *Sankhya* and *Patanjala Dar-*

sanas have ceased the fight over the question to emancipate the individual soul from the domination of *Prakriti*. Now the object of *Vedanta* is to bring about the complete unification of the individual soul with the Universal Soul. Thus the *Vedanta* Philosophy is the cream of all *Darsanas* as it harmonises all the other schools of philosophy. All other *Darsanas* are totally eclipsed when the *Vedanta* appears, just as a pack of jackals ceases its yelling at the appearance of the lion in the jungle. "There is no department of study more attractive than Hindu thought" says C.C. Everett.

Western conception of religion may be summed up as follows. According to Kant, "Religion is morality when we look upon all our moral duties as divine commands that constitute religion". According to Fichte, "Religion is knowledge—it gives a man clear insight into himself, answers the highest questions and imparts to us a complete harmony with ourselves and thorough sanctification to our minds".—This is pure Jnana Yoga. "Religion is a subjective faculty for the apprehension of the Infinite", says Max Muller. This is in a nutshell our Jnana Yoga. "Religion is or ought to be perfect freedom for it is neither more nor less

through finite spirit", says Hegel. This also agrees with our Jnana Yoga. "The essence of religion is the strong and earnest direction of the actions and desires towards an ideal object recognised as of the highest excellence and a rightfully paramount over all selfish object, of desire," says John Stuart Mill. This is akin to our Karma Yoga. "The words religion and worship are commonly and conveniently appropriated to the feelings with which we regard God. But those feelings—love, awe, admiration—which together make up worship, are felt in various combinations for human beings and even for inanimate objects. It is not exclusively but only par excellence that religion is directed towards God. When feelings of admiration are very strong and at the same time serious and permanent, they express themselves in recurring acts, and hence arise ritual and liturgy. Religion may be described as habitual and permanent admiration", says Prof. Sully. This tallies with our Bhakti Yoga.

Eminent European thinkers like :H. H. Wilson, William Jones, Colebrook and others, have all spoken highly of the Indian Philosophy.

"If I were asked under what sky the human

mind has most developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant—I shall point to India...In order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life, again I shall point to India", says Mux-Muller. "Half the world moves" says Prof. Radhakrishnan, "on independent foundation which Hinduism supplied China, Japan, Tibet, Siam, Burma and Ceylon look to India as their spiritual home."

"From every sentence of the Upanisads of the Vedanta, deep, original and sublime thoughts arise. In the whole world there is no study so beneficial and so elevating as that of the Upanisads (Vedanta). It has been the solace of my life. It will be the solace of my death. They are the products of the highest wisdom It is destined sooner or later to become the faith of the peoples," says schopenhaver.

Now I must conclude by saluting our *Advaita* once more. At the same time, I prostrate myself before the departed soul of my most

venerable and most revered father, who was and is still to me the same *Advaita* in flesh and blood. As it is said in our scriptures—Father is heaven, father is religion, father is the object of adoration—father pleasing, all the gods will be pleased, or in other words, our *Advaita* that manifests them all, is also pleased. If he be pleased, his good will and grace will be showered on the head of the son. His life of piety, love, charity, forgiveness, and above all, his life of rigid faith and renunciation, together with his lofty idea of *Advaita*, made him most dear and venerable to those with whom he came in contact. The keynote of his precepts was to draw attention to the fact that we should mix freely in all the affairs approved by our conscience and society. But at the same time he advised us to do things out of a sense of duty only, for the satisfaction of the Lord, and not from any motive of reward or gain. *Tyaktena Bhungitha* to enjoy through renunciation. We should march steadily onward in the path of virtue, performing the things that duty requires of us, disregarding fame or slander, bearing patiently the oppression and taunts of the rich and the envy of the poor. He also added that with singleness of purpose and with unswerving honesty we must obey

the call of duty and under no circumstances should we give way.

We are advised not to seek the things of this world with too much anxiety, but to make a provision of our journey—and the best provision is piety and good works; and thus to make the future mansion better while we yet have time, lest death should come like a thief in the night when least expected.

He also used to say :—Every work and the fruit thereof should be dedicated to *Advaita*; religion is the realisation of this *Advaita*, and the knowledge of this *Advaita* leads to salvation or *mukti*.

Here the ultimate problem of *Advaitism* is solved in its mathematical accuracy through the grace of the All-Merciful Father. Dissect the three bodies and *Advaita* will be there. Now if any one be asked to solve the equation, I am sure he will find that the unknown quantity X is *Advaita*.

He is my Lord, and my Lord is the Lord of the universe; He is my Preceptor who is the Preceptor of the world as well; He is my Soul who is the Soul of the universe also. I again bow before Him who is the only Perfection.

He is the Lord of lords, to whom be the name, honour, power, glory, and merit for ever.

EXTRACTS OF OPINIONS

From Sir S. Radhakrishnan, M.A., Ph.D.

It is a very clear exposition of the well-known principles of Sankara's Advaita.

From Mahamahopadhyaya Pramatha Nath Tarkabhusan, Hindu University, Benares.

It is a praiseworthy attempt at a popular presentation of some of the fundamental ideas of the Vedanta System and will entitle the writer to the thanks of all.....

From Dr. Hiralal Halder. M.A., Ph.D.

This book by Acharya Prafulla Chandra Mukherjee is a very clear exposition of main principles of Advaita Philosophy as they are usually understood. The author is a very thoughtful man of wide reading and has much useful informations at his command. He is also a devout man and his religious feeling finds expression throughout the writing in many striking ways. This book is likely to be interesting and useful to the students of philosophy.

Form Dr. Amareswar Thakur, M.A., Ph.D.

The author has tried to handle a very intricate subject in simple language and style and I am glad, he has been successful to a considerable extent.

From Aditya Nath Mukherjee, M.A., P.R.S.,
Ph.D., Ex-Principal, Sanskrit College.

I have read with great interest Acharya Prafulla Chandra Mukherjee's Advaitism. Having realised in his own life the truth of the conclusions he seeks to establish in his thesis, he speaks straight from his heart and imparts to his readers the benefit of the results of his personal conviction. The work attempts to elucidate many of the fundamental doctrines of Hindu Religion and Hindu Philosophy, particularly of the Vedanta school, and is characterised by spirit of catholicity. It would prove very helpful to students of Hindu religion and philosophical literature.

From Asutosh Sastri, M.A., Ph.D., P.R.S.,
Byakaran-Kavya-Sankhya-Vedanta-Tirtha.

With great pleasure I have gone through the book 'Monism' by Acharya Prafulla Chandra Mukherjee. In this treatise the author tries

to give a short but most valuable outline of Indian Philosophy and Religion. Prafulla Chandra's present attempt stimulates that spiritual aspiration which dominates life in India. He did not strictly follow any particular system, striving for drawing our attention to the fact that though the different schools of Philosophy—Dualistic, Pluralistic and Monistic are leading to the different goals, yet the ultimate truths are truths of One Absolute Reality and in the light of them our actual life has to be refined. Love is knowledge and knowledge is love. There is no difference between Love, Devotion and Knowledge in the highest pitch, when they lead to the same goal,—the Sachidanandam. Prafulla Chandra's book is a valuable contribution to our philosophical and religious literatures.

From R. F. Piper, M.A., Prof. of Philosophy,
Syracuse University.

You have the foundation of an excellent book. I wish you success.

From J. R. Banerjee, M.A., Late principal,
Vidyasagar College.

The book shows considerable knowledge of Hindu Philosophy and reveals also the

acquaintance with the Bible. There are thought-provoking statements in this work. The author seems to be an earnest student of comparative religion.

From Prof. Beni Madhab Barua, M.A., D. Litt.
(Lond.), Calcutta University.

Shastri Prafulla Chandra Mukherjee is the scion of an aristocratic Brahmin family which keeps alive the noble tradition of late Maharsi Kshettra Mohan, the powerful exponent of Universal religion. It is to such a father, the author of this monograph owes the real inspiration for an interpretation of Advaita Vedanta as a permanent and paramount philosophical expression of the unity of all faiths and the harmony of all conflicting systems of thought. It is indeed, in this universal aspect that he has tried to present the truths of Advaitism, seeking to harmonise the spiritual longings and experiences of all men. One knowing both of Vedanta and Buddhism, cannot but agree with him when he tends to prove that strikingly there is unity in all the essential points of both the systems.

From Humayan Kabir, M.A., Prof. of Calcutta University.

I have read the study of Monism by Acharya Prafulla Chandra Mukherjee with interest. The author has wide erudition in the scriptures of Islam, Christianity, Buddhism and Hinduism and has employed all of them to develop and establish his point of view. His approach is that of a devotee and all his writing is inspired by deep conviction. His analysis of even metaphysical questions is pervaded by deep religious tone that demands consideration from all who are interested in human truth.

From Gyaltzen Kazi, Judicial Secy., Monastery Branch (Gongtok).

I am asked by the Chief Lama to write and say that the object of the work (Monism) attempted by you, is no doubt, a fine specimen of its kind and the work has given the Chief Lama, a very fine impression.

From F. W. Thomas, M.A., C.I.E., Late Prof., Oxford University.

.....I do not fail to recognise in your work religious conviction and at the same time a width of reading. Your work has qualities

which may render it, if published, impressive to all religious readers.

From D. H. H. Ingalls, M.A., Junior Fellow
(Harvard University).

In the book the author attempts to show the essential unity of all religious goals and metaphysical doctrines. To do this he draws not only on Indian philosophical and religious texts, but also on the products of other cultures. Mr. P. C. Mukherjee equates a large number of apparently contradictory data.

From Mahamahopadhyaya Ananta Krishna Sastri,
Professor, Calcutta University.

Acharya Prafulla Ch. in course of dissertation on 'Monism', has evinced his great love for Vakti-yoga and has tried to bring about a logical compromise between the two apparently different standpoints. His endeavour in this respect reminds one of the ideals of Madhusudan Saraswati the great Advaita teacher who was also a great devotee. The detailed merits of the book will be evedient to all lovers of thoughtful works, and I have every hope the work will surely benefit all readers.

From Krishna Chandra Bhattacharya, M.A.,
Prof. of Philosophy, Cal. University.

The book shows an eminently catholic outlook and is written in an impressive style. I believe, it will appeal to a large class of readers who are interested in the ancient wisdom of the Hindu sages.

From H. H. Crabtree, M.A., Ex-Professor, St.
Paul's College.

In his book Advaitism which I have read with a good deal of interest, Acharya Prafulla Chandra Mukherjee has sought to give a compendious account of principal points of Vedanta philosophy. I have no doubt, it may prove serviceable to readers who desire an introduction in English to that system. His thesis shows his deep knowledge in comparative religion.

From G. W. Truitt, M.A., D.D., Ex-President,
Baptist Mission (Alliance).

Your book seems to be quite new of its kind and the reading of it will give information to different readers in different countries. The subject may well challenge the attention of all inquiring and thinking peoples.

From Fr. P. Johannis J., Prof. of Philosophy,
St. Xavier's College.

The exposition is clear and exhaustive. It is a very good introduction to the theory of Advaitism with all its implications. The author must be congratulated on his achievements.

From A. J. Appasamy, M.A., (Harvard) D.Ph.
(Lond.), B.D., Professor of Philosophy,
Bishop College, Calcutta.

I have read with much interest this book on Monism by Acharya Prafulla Ch. Mukherjee. There are few small books in English dealing with the subject. The present volume therefore, meets a genuine need and the book is very clear and lucid.

From Bishop F.W. Fisher, M.A., DD., L.L.D.
"Your invocation is very thoughtful and impressive ; it should be read by all classes of people."

Prof. Dhiresch Chandra Shastri M.A., P.R.S.

Sashtri Prafulla Chandra has produced a very popular and valuable volume on Vedanta which includes in it a summary of all the six systems of Hindu Philosophy. He has also compared the western philosophy with our three systems of yoga, viz. Karma, Jnana and Bhakti.

Amrita Bazar Patrika Writes :—

Monism—By Acharya Prafulla Chandra Mukhopadhyaya.

This little book deals mainly with Advaitism which sees the Great One in everything. He first deals with the creation of this world according to the Hindu theory and incidentally deals with several types of yoga. It gives a comparative study and comes to the conclusion that the path of devotion "is really the most advantageous method." This the author has established in his own charming way. The book shows that he (author) had to wade through the religious literatures not only of Hinduism, but also of Christianity, Islam and Buddhism. Those taking interest in Indian Philosophy and religion, will find much food for reflection in this book. The author is a Scion of a Brahmin family of tradition, being the son of the late Maharshi Kshettra Mohan and his work amply justifies the tradition.

Sir Francis younghasband K.C.S.I., LL.D.,
remarks :—

The expression in your book, on Advaitism

is very delightful and I am impressed deeply with it.

E. H. Crowson M.A., D.D., Trustee and Bishop, Apostolic Methodist Church writes :—

The prayer written by Saint Prafulla Ch. Mukherjee has impressed my mind quite forcefully. This invocation indicates the call of the soul after God. I trust to get copies of this prayer made and distributed.

From Minister H. E. Dewey, M. A. :—

In his book "Monism" Sastri Prafulla Chandra Mukherjee has given what he considers to be the essence of Hindu Philosophy. His desire in presenting a concise statement of Hindu Philosophy old and modern, is to make possible the understanding of Hindu beliefs without undue study of longer volumes devoted to this subject.

From Mantri, Ramkrishna Monastri—*Moni*

It is needless to mention that a book like Advaitism, will be of very great service to those who will have the opportunity of going through it.

